CONTRIBUTIONS TO FOX ETHNOLOGY—II

COLLEGE OF THE OZARKS LIBRARY
CLARKSVILLE, ARKANSAS

SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
WASHINGTON, D. C.

COLLEGE OF THE OZARKS LIBRARY
CLARKSVILLE, ARKANSAS

SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
BULLETIN 95

CONTRIBUTIONS TO FOX ETHNOLOGY—II

BY

TRUMAN MICHELSON

COLLEGE OF THE OZARKS LIBRARY
CLARKSVILLE, ARKANSAS

UNITED STATES
GOVERNMENT PRINTING OFFICE
WASHINGTON : 1930

For sale by the Superintendent of Documents, Washington, D. C. - - - Price 75 cents (cloth)

LETTER OF TRANSMITTAL

SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D. C., May 29, 1929.

SIR: I have the honor to transmit the accompanying manuscripts under the title "Contributions to Fox Ethnology—II," consisting of two papers, "A Sketch of the Buffalo Dance of the Bear Gens of the Fox Indians," and "Notes on the Great Sacred Pack of the Thunder Gens of the Fox Indians," by Truman Michelson, and to recommend their publication, subject to your approval, as a bulletin of this bureau.

Very respectfully yours,

M. W. STIRLING,
Chief.

DR. CHARLES G. ABBOT,
Secretary of the Smithsonian Institution.

A SKETCH OF THE BUFFALO DANCE OF THE BEAR GENS OF THE FOX INDIANS

BY

TRUMAN MICHELSON

CONTENTS

	Page
Introduction	1
Indian text	8
English translation	9
Some linguistic notes on the Indian text	36
List of works cited	177
Index	181

ILLUSTRATION

	Page
FIGURE 1.—Diagram showing performance of the Buffalo dance of the Bear gens	7

A SKETCH OF THE BUFFALO DANCE OF THE BEAR GENS OF THE FOX INDIANS

By Truman Michelson

INTRODUCTION

In the summer of 1926 I secured from an informant (whose name is withheld by agreement) a text written in the current Fox syllabary on the Buffalo dance of the Bear gens. Though this text is not as complete regarding certain details as desirable, and ends in the middle of a sentence, nevertheless it contains much information hitherto unknown; and the speech of Pa'citōnīgwa (p. 22 of the Indian text, p. 23 of the English translation) is one of the finest specimens of Fox oratory known to me. It is therefore distinctly worth publishing.

Although, as stated above, the name of the Fox informant is withheld by agreement, it is no breach of confidence to say that he is the author of several Fox syllabic texts on gens festivals the phonetic restorations of which, as well as English translations thereof, I have previously presented (e. g., Observations on the Thunder Dance of the Bear Gens of the Fox Indians, Bull. 89, Bur. Amer. Ethn.), as well as a couple of Fox syllabic texts the English translations of which alone I have presented (Bull. 85, Bur. Amer. Ethn., pp. 97, 117).

On the basis of the information furnished hitherto I consider the informant perfectly reliable. However, the present account contains a number of facts which can be definitely checked, besides the very obvious resemblance of the particular gens festival described to Fox gens festivals in general. First of all, I know that every person mentioned (with one possible exception) is a Fox Indian; that is, the names are not fictitious. Secondly, in practically all cases where the tribal dual division, or the gens, or the society is given in combination with the personal names, they can be substantiated. So John Bear (Cī'cīgwanä'sa) on page 15 is said to be a Kī'ckō, which I know to be true from another source (cf. also Bull. 89, Bur. Amer. Ethn., p. 3). Similarly John Leaf (Tā'tapagō'a) is said (p. 9) to be a member of the War Chiefs gens: which is corroborated by personal knowledge as well as by the statements of other informants. In a like manner Sam Slick (Pemipa'egwa) is said to be a member of the Dirty Little Ani, otherwise known as "Those Who Worship the

Little Spotted Buffalo." This I know from another source (see Fortieth Ann. Rept. Bur. Amer. Ethn., p. 505). Similarly it is well known to me that Double Body (p. 13) and Stone Sitter (pp. 13, 33) are names of supernatural buffaloes according to Fox religious ideas (see also Bull. 87, Bur. Amer. Ethn., p. 45). There is also a strong presumption that Green Painted (pp. 13, 35) is the same as the supernatural buffalo called "Green Buffalo," who traditionally bestowed a blessing upon a member of the Wolf gens who then instituted the Green Buffalo dance. And it goes without saying that the various gentes mentioned and the Little Dirty Ani Society (p. 19) actually occur among the Fox Indians. It is also obvious that Kī'ckitīyātcig$^{k!\epsilon}$, "Those Who Have Short Tails," as a designation of members of the Bear gens, corresponds to Sauk Kishkîtihuk [Kī'ckitīyä'ᴀg$^{k!\epsilon}$ in my transcription], "Short Tails," which is given by Skinner, Observations on the Ethnology of the Sauk Indians, Bull. Pub. Mus., city of Milwaukee, vol. 5, No. 1, August 30, 1923, p. 14; the difference in the termination of the words is due to the fact that the former is an animate plural, intransitive, of the participial, while the latter is simply an animate plural of a substantive. There is, accordingly, every reason for considering the present account truthful.

It is stated above that the Indian text is incomplete and ends in the middle of a sentence. The speech at the close of the third dance is cut short. This should have been completed, the fourth dance mentioned, and the short speech of dismissal given. I endeavored in the summer of 1927 to induce the informant to remedy these defects, but without success.

The text is also incomplete in that additional data on the Buffalo dance of the Bear gens surely could have been given. Thus mention is made of the tying of the drum by four men: now in the Green Buffalo dance of the Wolf gens this will be done by four men, one of the Thunder gens, one of the Bear gens, one of the Eagle gens, and one of the War Chiefs gens. Similarly a cardinal feature of the Fox gens festivals is that there are four women stationed in the corners, two on the south side being Kī'ckōs, two on the north Tō'kāns (see Fortieth Ann. Rept. Bur. Amer. Ethn., p. 517; Bull. 85, Bur. Amer. Ethn., pp. 114, 142, 144; Bull. 87, Bur. Amer. Ethn., pp. 19, 21; Bull. 89, Bur. Amer. Ethn., p. 59). Such women are supposed to have ceased to menstruate (cf. Fortieth Ann. Rept. Bur. Amer. Ethn., p. 517; Bull. 89, Bur. Amer. Ethn., p. 29). It should be noted that "Those (women) who have ceased to menstruate are considered as men" (Fortieth Ann. Rept. Bur. Amer. Ethn., p. 231). [Since this last is also a Winnebago belief (Lowie, Primitive Religion, p. 217) it is obvious that acculturation has taken place.] It is not likely that this feature is absent from the Buffalo dance of the Bear gens of the

Fox Indians; it has probably simply not been recorded. [An informant in the summer of 1929 has stated that this feature is lacking.] There are a few other features that presumably exist but have not been mentioned.

The situation on pages 21 and 23 is only intelligible when it is known that among the Fox there exists a "joking relationship" between brother-in-law and sister-in-law; between maternal uncle and nephew and niece. Between the former set the jesting is frequently obscene; but between the latter set it is innocent enough; a maternal uncle conventionally often jollies his niece about sweets, while she will banter him about his gluttony for meat. [Although a man has the right to use obscene language toward his brother's wife as well as his wife's sister, an informant has told me that if a man thinks much of his brother he will not exercise his prerogative. See also Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 340, 344. For the general subject see Lowie, Primitive Society, p. 99. For the Winnebago consult the Thirty-seventh Ann. Rept. Bur. Amer. Ethn., pp. 134, 174; for the Sauk, Skinner, Observations on the Ethnology of the Sauk Indians, p. 32 ("uncles and aunts" are not sufficiently accurate); for the Prairie Potawatomi, Skinner, The Mascoutens or Prairie Potawatomi Indians, part 1, p. 36 (where inexact terms are given); among the Delaware near Dewey, Okla., brother-in-law and sister-in-law may jest with each other only within circumspect limits; similarly the "Delaware" (who speak a Munsee dialect) of the Grand River Reservation, Ontario, Canada.]

It may be stated that the red feathers are on the south side of the mound of earth and the white feathers on the north side (p. 11); this is also the case in the WâpanōwiweNi, but it is exactly the opposite of what occurs in the Buffalo-head dance of the Thunder gens (see Bull. 87, Bur. Amer. Ethn., p. 13).

Observe on page 9 it is said that Feathered (Thunder) and War Chiefs gentes serve as ceremonial attendants to the Bear gens. This requires a brief explanation. It is a general rule that the Eagle and Bear gentes function this way reciprocally (and similarly the War Chiefs and Wolf gentes, etc.); but in any given ceremony this may be altered, provided the alteration is always consistent (so, too, as regards other gentes): thus, in the festival connected with the SāgimāʻkwäwA pack of the Bear gens one of the head ceremonial attendants belongs to the Eagle gens, the other to the War Chiefs gens (Bull. 85, Bur. Amer. Ethn., p. 140); and also in the Thunder dance of the Bear gens (Bull. 89, Bur. Amer. Ethn., pp. 29, 43, 57, 61).

Observe that on page 19 the Dirty Little Ani, a society, are made coordinate with various gentes in the feasting; so also in the Buffalo-head dance of the Thunder gens (see Bull. 87, Bur. Amer. Ethn., p. 29). The last is even more surprising, for the Dirty Little Ani belong to

the Thunder gens. I have found among the Fox some parallels to this, but the subject is still very obscure. As to the invitations to special gentes, there are parallels in the Thunder dance of the Bear gens as well as in the Buffalo-head dance of the Thunder gens.

For further comparative notes see Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 23, 497, and Bulletins 85 (pp. 51, 97, 117), 87, and 89 of the Bureau of American Ethnology.

The speaker, Pa'citōnīgwa (pp. 13, 23) has been dead many years; John Leaf (pp. 9, 11, 17, etc.), a ceremonial attendant, has recently died. I do not know who their successors are, nor how they were inducted into office.

I give such data as I can on various persons mentioned. The facts are frequently drawn from the two lists of Fox gentes and ceremonial organizations, with the names of members in both cases, written by Alfred Kiyana on two separate occasions at a long interval apart, of which I have spoken on more than one occasion.

Pa'citōnīgwa was the last Fox chief recognized by the United States. He belonged to the Brown Bear division of the Bear gens, though the chieftainship is supposed to be in the Black Bear division. He was a Tō'kān. (For the rules governing membership in the tribal moieties, see the American Anthropologist, n. s., vol. 15, p. 692.) Formerly he was custodian of the sacred pack called Sāgimā'kwäwa (on which see Bull. 85, Bur. Amer. Ethn., p. 117), and was a speaker in the festival connected with it. He was also custodian of the sacred pack connected with the Catamenial Society (Myānōtäwa'ckwä'agi, "Those who belong to the Catamenial Society"; sometimes a participial, animate intransitive plural, is used, Myānōtäwa'ckwātcigi: cf. Kī'ckitīyātcigi and Kī'ckitīyä'agi). He also was a speaker in the Thunder dance of the Bear gens (Bull. 89, Bur. Amer. Ethn., p. 3) as well as in the festival connected with the A'penäwänä'a sacred pack of the Thunder gens (on which see Bull. 85, Bur. Amer. Ethn., p. 97 et seq.). He is the paternal grandfather of George Young Bear. He was born in 1842 (so Ward, The Meskwaki People of Today, apud, Iowa Journal of History and Politics, vol. iv, p. 190; some additional facts regarding him as well as other persons mentioned below will be found; all dates of birth are taken from this source).

John Leaf (Tā'tapagō'a) was a member of the War Chiefs gens and was a Tō'kān, being born in 1865. He was the drummer in the White Buffalo dance of the War Chiefs gens, speaker when the War Chiefs gens worships the wolf and gives a dance.

Jim Peters (Li te da, Li te wa; Lye la e ga [and hypocoristic Lye la e A], in the current syllabary, but substituting roman type), of Sauk descent, who is mentioned only incidentally, was born in 1866. For years he was the leader of the conservative faction and made his home a social center. He was the owner of a sacred pack now in

the Museum of the American Indian (see Bull. 85, Bur. Amer. Ethn., p. 51); he belonged to the organization centering around the A'penäwänä'A sacred pack of the Thunder gens (ibid., p. 97); he was the custodian of the sacred pack of the Dirty Little Ani (until he surrendered this to his son Joe), and directed the dancers in the festival; he was a member of the Thunder gens, and was a Tō'kān.

John Bear (Cī'cīgwanä'sA) is a Kī'ckō and a member of the Brown Bear division of the Bear gens, and was born in 1874. He is a singer in the Catamenial Society, directs the eaters in the Thunder dance of the Bear gens, and directs the ceremonial attendants in the Bird dance of the Bear gens.

George Young Bear (Kyäpī'A, hypocoristic for NänāwA'kyäpī'A) is a grandson of PA'citōnīgwA, is a Tō'kān, belongs to the Brown Bear division of the Bear gens, and was born in 1897. He plays practically no rôle in native ceremonials, though he is a passive member of the organization of the Thunder dance of the Bear gens. This is to be expected, as he is well educated and a member of the United Presbyterian Church.

Lucile Old Bear (MenApī'A) is a Tō'kān, belongs to the Black Bear division of the Bear gens, and was born in 1898. I do not know whether she belongs to other ceremonials.

Sam Slick is a Kī'ckō, belongs to the Wolf gens, has Sauk blood, and was born in 1874. He belongs to the Dirty Little Ani, and is said to know the songs; he belongs to the Spotted Face Society also (which society holds its festival after midnight, and dancing does not occur); he is a singer when the Wolf gens gives its principal festival, but is not on either of my lists of the organization of When the Wolf gens worship the White Wolf: so he probably does not belong to it, which might easily be the case, as the gens is subdivided, and some members may eat at the principal festival though others can not; other details are unknown to me.

Kwä'tā^{d}tcī'A is a Tō'kān, is a member of the Wolf gens, and was born in 1871; she is a hummer in both ceremonial organizations of the Wolf gens mentioned above and is a prominent member of the Religion dance which was acquired from the Potawatomi of Wisconsin (Prairie Band, I think).

Sä'säginō'kwä'A is a Tō'kān, is a member of the Thunder gens, is a hummer of the Dirty Little Ani, of the Buffalo-head Dance of the Thunder gens, of the organization centering around the Sāgimā'kwäwA pack of the Bear gens.

It goes without saying that the above persons may belong to other organizations, though this is not known to me.

The ethnological bearing the above facts have on the Buffalo dance of the Bear gens is this: they show that practically everyone mentioned as participating in it is prominent in Fox ceremonials.

The Indian text, as stated above, was obtained in the current syllabary; subsequently I restored this according to the phonetics of Harry Lincoln.[1] A few obvious blunders have been silently corrected. The songs are presented in the Fox syllabary, substituting roman type for the script. Where words can easily be made out they are separated.

The English translation is by myself, but is based on an English paraphrase dictated by Harry Lincoln, which has been supplemented and corrected by myself, as indicated by the grammatical analysis.

Figure 1 is based on a pencil sketch by the author of the syllabic text. Some details of the ground plan of a Fox "bark house" are intentionally omitted.

---

[1] The sentence-phonetics have been practically normalized. It may again be mentioned that in Fox word accent is subordinate to sentence accent. It has not been possible to normalize this; consequently the text is "mixed" to this extent.

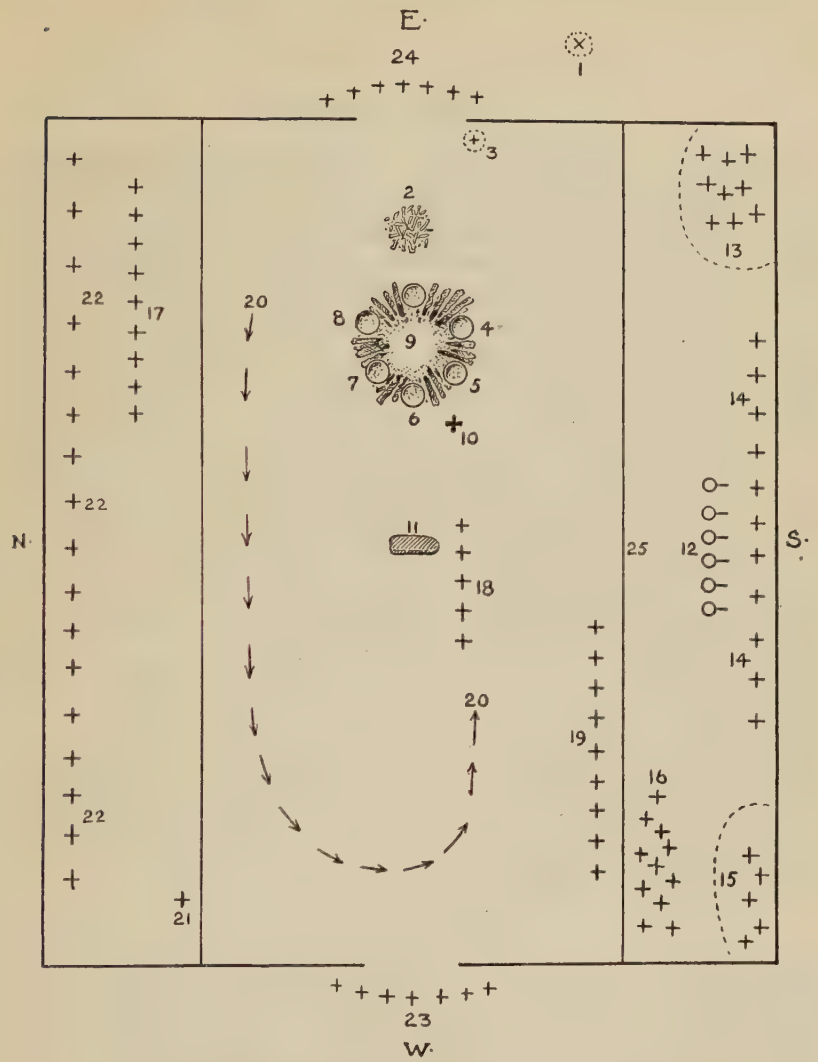


FIGURE 1.—Diagram showing performance of the Buffalo dance of the Bear gens

1, Where the dogs are killed. 2, Where the bones are piled. 3, Tobacco. 4, The first kettle. 5, The second kettle. 6, The third kettle. 7, The fourth kettle. 8, The fifth kettle. 9, Fire. 10, Where the one who addresses the fire sits. 11, Where the sacred pack lies. 12, Where the gourds lie. 13, Where the smokers sit. 14, The singers and the drummer. 15, Those who merely sit as celebrants of the festival. 16, 17, Where dancers sit. 18, Where the leaders of the dance stand. 19, Where the Dirty Little Ani sit in a row. 20, This is the way they circulate in dancing. 21, Where the leading woman dancer sits. 22, Where smokers sit. 23, 24, Where outsiders peep in during the dances. 25, Where the chief celebrant of the festival sits.

INDIAN TEXT

Ka'ō'niyāp ä'ne'tA'mawu^{d}tc utaiyīwāwa'i Kīckitīyātcig$^{k!}$, Mä'kwi'"sutcig$^{k!}$, wī'nenu'swikA'tci'gäwā^{d}tc$^{!}$. NīgānimaiyāwimAmī-'cī'"A Tā'"tAPAgō'$^{A'}$, īnAgä'"megu pāpāpA'gAmātA wī'n ANe'mo'a'$^{!}$. Wätā'PAnig u^{d}tci'ckwāte wī'n ä'tANAtA'"wāwā^{d}tci mAmī'"cī'Agi pā'-pe'$^{e'}$. ĀnetA mAmī'"cī'Agi k'īci'sa'o'me^{d}tcin ä'kepinäwä'cka'wāwā^{d}tc$^{!}$. Me'tegwi'megu ai'yōwAg ä'tA'kAmā'kwi'seta'wāwā^{d}tc ä'u'kwägA'-nini^{d}tc$^{!}$. Nī'cwi'megu ī'n ä'cī'"tāwā^{d}tc$^{!}$. Ō'n ä'mawipAtA'kwä-wā^{d}tc$^{!}$. Negutime'g äyī'g ā'wAtōw A'"ckutäw$^{w!}$, ō'ni pemitA'"sAgAtw ä'A'"tänig ä'pe'ta'wāwā^{d}tc$^{!}$. ĀnetAme'g äyīg AwA'tōwAgi ke'piwAn$^{n!}$. Kī'ci'megu'Aniwe'cä'nigin A'kwi'^{d}tc īna' ä'pAgi'nāwā^{d}tc ā'pe' ä'A'kA-'sAmawāwā^{d}tc uwī'"saiyAn$^{n!}$. Ä'anemimegunA'kwikā'ckā'cke^{d}tcä'wā-wā^{d}tc$^{!}$. Kī'ciwīgä^{d}tciwāwī'swā'wā^{d}tcini 'ō'n ä'pō'ke^{d}tcänāwā^{d}tcā'-pe'$^{e'}$. Tcāgime'g äyīg ä'ke^{d}tcinīgwä'"cwāwā^{d}tci nā'"k ä'mA'ke'"cä-'cwāwā^{d}tc$^{!}$. 'Ō'n ä'A'AkA'sAmo'wāwā^{d}tci nA'gA'cyän$^{n!}$. 'Ō'ni tcā'gi kī'cäwī'wā^{d}tcin ä'ā^{d}tci'mo'ā^{d}tci nīgā'nimA'mī'cī'"A wī'nawA^{d}tci'sīpō'-gikōge'nāwā^{d}tc$^{!}$. Tcīgi'sīpōw ä'tA'ciwāwī'si'gäwā^{d}tc$^{!}$. I'cemegōni pyä^{d}tci'ca'wiwā^{d}tc$^{!}$. 'Ō'n mäte'sAni'megu äyō'wā^{d}tcin ä'kā'ckā'cke^{d}-tcä'"wāwā^{d}tc$^{!}$. Pe'kimegōn ä'wâ'kAme'"sini^{d}tc$^{!}$. 'Ō'n ä'awA'-nāwā^{d}tc īyā'' pyänāwā^{d}tci'$^{!}$, īn ä'nAna'i'ci'māwā^{d}tc$^{!}$. Ä'cimegōnine-'sāwāte' ä'inägwA'nāwā^{d}tc$^{!}$. NīgānītA wätā'PAnig u^{d}tci wä'^{d}tci mene'tämi'"cime^{d}tc$^{!}$, 'ō'n īnimegōn ä'i'cinīpenäyägwA'"sowā^{d}tc$^{!}$. A'kwi'tA'āgAnigä'"megu ä'A'piwā^{d}tc$^{!}$. NawA'^{d}tci negutitepe'kwe'-megu wä^{d}tcināwA'kwägigä'i 'u'^{d}tcinaw ä'A'piwā^{d}tc$^{!}$.

'Ōnigä' ī'na'i nänA'owātA kīgänutA'megu ä'ā^{d}tci'mo'ā^{d}tc umAmī-'cī'"emAn$^{n!}$, "Ī'kīwī'ku'wäyAn$^{in'}$," ä'"inā^{d}tc$^{!}$. "Nā'"kA kī'kī'cimāwA'-megu i'kwä'wA negu'ti wī'nīgānītAmawī'yAmet$^{A'}$. AwA'ī'nāni kī'-'ināw$^{wA'}$, Sä'säginō'kwä'$^{A'}$. ĪnA nä'"igit$^{A'}$, īnA tātA'g aiyō'"i Wämīgō-'i'kwäwīwA wī'n īn$^{nA'}$. Mämī'cAmawiyA'me^{d}tcigi negu'taiyAg$^{k!}$, ō'ni kīnwā'w ä'mAne'senōgimāwi'"soyäg$^{kwe'}$," inā'pi Tā'"tAPAgō'^{A}. "Ō'n ä'kīwī'"kumA^{d}tci me'cemegō'na'i kī'kīwī'ku'māwAgi wī'nī'-mitcig$^{k!}$; nā'"k ä'mAmī'ci'"iyägwe māmaiyA'megu kī'pyā'pwA māmai'yA' cä'cke'to'Agi wī'awi'ī'wäg$^{kwe'}$. Nā'kA'^{d}tc AnA'ō'^{d}tcigAni māmaiyA'megu pyätō'"kägo'$^{A'}$. Agā'mä'egi yō'we tA'ci'aiyō'pi yōw$^{we'}$, Pyäpa'ä'egi yōw ä'tA'ci'aiyōgi yō'we mägwä'$^{e'}$."

ENGLISH TRANSLATION

And eventually Those Who Have Short Tails, members of the Bear gens, kill their pets (i. e., dogs) that they may hold a buffalo dance. The leading head ceremonial attendant is John Leaf, and he is the one who clubs the dogs to death. On the east door (of the summer house) is where the ceremonial attendants are accustomed to strike down (the dogs). When they are knocked down some ceremonial attendants choke them. They use a stick which they place across (the dogs') necks. Two (men) do so. Then they go to singe (the dogs). And one also fetches fire, and they kindle a fire where a large log is. And some also bring oziers. When the fire blazes excellently they are accustomed to throw (the dogs) on it and burn (off) the hair. Then they continue to scrape their bodies clean (?). After they have carefully singed them, then they usually disembowel them. They also cut out the eyes and cut off the ears.[1] Then they burn the guts. And when all are done the head ceremonial attendant tells them to wash (the dogs) in the river. They usually singe (the dogs) on the edge of the river. (That is) merely the way they have been doing. And knives are what they use when they scrape the bodies (of the dogs). And (the dogs) are very clean. Thereupon they fetch (the dogs and) when they have brought them yonder then they lay them down carefully. They lay them out exactly (in the order) they killed them. That is why the first one is laid on the east side, and (the others) exactly as they lay in a line. And they are on top of the scaffolding. They are supposed to remain on the south side (of the scaffolding) for one night.

And then the director there, the one celebrating the gens festival, says to his ceremonial attendant, "You will go about inviting," he says to him, "And you will persuade one woman to be a leader for us. You will tell so and so, and it will be Sä'säginō'kwä'A. She is one of the right nature, (for) she is presumably a member of the Feathered gens here; for (members of the Feathered gens) are one set who serve as ceremonial attendants for us, and you who are members of the War Chiefs gens," John Leaf is told. "And when you go about inviting them, you will go about inviting any of them to be dancers; moreover, you who are ceremonial attendants shall come early in the morning to borrow kettles. Moreover, you may bring a keg early in the morning. It was used before across the river, at Jim Peters's perhaps where it was used."

[1] The Indian idiom requires two different verbal stems.

ʻŌ′ni wâ′pAnigi māmaiyA′megu kegiʻceyäp ä′ʻpyāwād tci mAmī′ʻcīʻAgkɬʻ. Īnigä′ʻmegu äʻwäpinīʻsawAnāwād tc ANEMOʻaʻi nANA′gutäg äʻmawiʻA′ʻsāwād tcɬʻ. PAʻkwaiyAni′megu änāʻkaʻigä′wād tcinnɬʻ, äʻtAʻciwīnAni′ʻāwād tcɬʻ. ÄnetAgäʻ kegimeʻsi′megu tepāpyä′ʻcwäwAg ANEMOʻaʻi nā′ʻkA kegimeʻsi′megu pāʻsigAʻwäwAgkɬʻ. ʻŌ′n äyīgi′megu āneʻtAʻ äʻpAgōʻci′megunANAʻAʻkA′nāwād tciʻ cäʻcke′toʻaʻi wīʻiʻcigā′pānid tcɬʻ. ĀnetA nā′ʻkA nep äʻawA′tōwād tci wīʻpAgōʻci′megupAʻsāpōʻsAgigkɬʻ. Ō′ni negu′t ANEMOʻäʻAn äʻkegeni′meguwAd tcā′ʻowād tci mAmī′ʻcīʻAgi wīʻsäʻsäʻsiʻAmwā′wād tcinnɬʻ. Īnigä′ʻmegu äʻkegenime′gäyīgipō′tāʻkwägi nīgānA′ʻkAʻsutAʻ. ʻ Ō′n āneʻkō′d tci nāʻkA′d tc īni′megu äʻiʻciʻaiyāneʻkäw ANEMIPŌ′TĀʻkwägkɬʻ. Änemiʻcikīʻciwīgäd tcīʻka′wud tcini nāʻkA′d tci nawAd tci′megu ād tcikōge′näwAgkɬʻ. Ō′ni me′ʻsīgwaʻ äʻtAguʻswāwād tci′megu neguti′ cäʻcketōʻeʻ. NīgānAʻkA′täwAni wâpi′gunAni nīgānīmigAʻkinnɬʻ. WätāpA′gime′g äyīg ud tcina′we nemA′täwAnnɬʻ. ʻŌ′n negu′t äʻanō′ʻkāned tc A′ʻki wī′ʻnātegi neguta′ʻ äʻpāwimeguʻanwād tcipemiʻäwenī′winigkɬʻ. Nenōtäwiʻani′megu ANEMIʻsō′genäw īyā′ʻi wīʻpA′ginād tci wätAʻA′mugwännɬʻ. Kīʻcipyätōdtc īni tcīgike′tāgane ʻä′ʻAʻtōd tcɬʻ. ʻŌ′ni nīgānimAmīʻcī′ʻ äyīgi′megu āpinātwA mī′ʻcimīʻcitā′ʻtAPAgwi nāʻkA′d tci meʻtegumiʻcitā′ʻtAPAgwi wīʻnīmAʻckAʻA′mowād tci nī′mitcigi nenī′wA, iʻkwä′wA.

Ō′n äʻwäpi′megunANAʻawA′genAgi Tā′ʻtAPAgōʻA wānA′tāgan äʻA′ʻciʻtōd tcɬʻ. Kīʻciʻtōdtcin äʻne′mANād tci mī′gunaʻɬʻ, mäʻckuʻsinid tciʻi wäd tcināwA′ʻkwänig utA′ʻkAnäwA, ʻō′ni wâpeʻckeʻsi′nid tciʻi wäd tcikeʻsīʻyānig ud tcina′w äʻutA′ʻkAnād tcɬʻ. Īnigäʻmeg äyīg äʻwäpimeguʻāpi′nāʻAgi mīʻcā′mmɬʻ, äʻwäpinōʻsAg īnaʻi tA′ʻsw ä′ʻtänigkɬʻ: AʻsenipiʻmegU meʻtA′mi nōʻsA′gkɬʻ, ō′ni pe′pigwäʻckwɬʻ, sōwā′nAgōnnɬʻ, manetō′waiyannɬʻ. KīʻcäwīdtcinīʻmegU nāʻkA′d tc äʻanō′ʻkāned tci wīʻAna′ʻōnād tci wīʻAnwäwäʻso′nid tcin A′ʻkuʻkōnnɬʻ. Äʻnawaʻse′ʻkawād tci ne′ʻswɬʻ. Tāʻtagwid tcāʻ wī′n äʻnyä′wiwād tcɬʻ. AʻsaiyAni′megu äwā′wād tcinnɬʻ. ʻŌ′n aneʻkī′megu nep īnaʻ äʻA′ʻtōwād tc īninaʻɬʻ. Kīʻci′ʻāwād tc īni wīnA′megu nā′ʻkāni nīgā′nimAmīʻcī′ʻAʻ, "Īna′ʻi kīʻAʻsāwA mA′nA ne′ʻsāmāwAʻ," ä′ʻined tcɬʻ. Īna′ʻīn äʻnANaʻi′ʻcimād tci tcäwīneʻki′megu äʻpeʻkwā′gwANād tc A′ne′kīʻɬʻ. Ōninaʻmegōn äʻAʻtō′d tc äyī′gi pāgwa′ʻigannɬʻ. TcīgiketāgAnän äʻpAgi′ʻsenād tc īnini täwäʻi′gANannɬʻ. Ōnimegu′ nāʻkA′d tc äʻanō′ʻkāned tci wīʻAnā′pōʻkäd tc A′ʻciʻckīwi wīʻkīwiʻce′ʻsonAgi nemA′täʻAni kegimeʻsi′megu. Wätā′pAnig ud tcinawe ʻu′d tci wäpe′ʻcitōw äʻu′ʻkāʻkid tci nāʻināʻi Aʻpe′mäʻeg äʻtetepe′ʻcitōwA ketā′gAnaʻi nā′ʻk äyīgi′megu pemiwä′ʻcīʻäwWAʻ. Ī′n ä′ʻcawid tcɬʻ. Ōn äyīgi′megu kī′gänut äyīgi′megu wī′nA tete′pi pemipA′ginäwWAʻ, meʻtegōn īnaʻ wī′n äʻnemAtä′niginnɬʻ, tcīgāʻkwe′megu aiyāneʻkīʻi′megu äʻpemipA′ginād tc Aʻsä′māwannɬʻ. Äyīgi′megu A′ʻckutägi pA′ginäwWAʻ. KīʻcäwīdtcinīnīnāʻkA′d tci kīʻci′ʻtōgin äʻtAʻswāpyäge′ʻsiwād tc

And the next day, early in the morning, at daybreak, the ceremonial attendants come. And then they begin taking the dogs down and start to place them in the space within the fire. Flag reeds are what they use as matting, that is where they butcher (the dogs). And some cut all the dogs into an even number of pieces, and they split all in half. Then some (men) also hang up the kettles properly beforehand so they may be so. Moreover, some fetch water who are to heat the liquid beforehand. Then the ceremonial attendants cook one dog hurriedly, which they will eat quickly. And the first kettle is also boiled fast. Thereupon the next (kettle) is immediately boiled. When (the dogs) thus continue to be carefully taken care of, they again stop to wash them once more. And they cook corn with them in one kettle. Pumpkins are for the first kettle.[2] They are on the east side of (the fire).

And one (ceremonial attendant) is ordered to fetch earth which has not been walked upon (from) somewhere. On his way he holds Indian tobacco in his hand to cast yonder from where he obtained (the earth). As soon as he has brought it he places it near a pole (of the summer house). And the head ceremonial attendant also goes and fetches a white oak leaf and a black oak leaf so that the (leading) dancers, a man and a woman, may put them in their hair for an ornament.

Then John Leaf begins to make a mound; he makes a mound of earth. As soon as he makes it he erects feathers (on it), hanging red ones on the south side and white ones on the north side. Then indeed he also begins to untie the sacred pack, and he begins to fumigate as much as is there: lead is what he smokes first, then the flute, tails, and snake skin. As soon as he is done he is at once ordered to make a drum which shall sound. He asks three (men) to help him. Collectively they are four. A hide is what they use. Then they put a little water in there (i. e., the drum). As soon as they have made it then the head ceremonial attendant is again told, "You will place this tobacco on it." He then carefully places (the drum) in the middle[3] and piles up a little (tobacco) on it. Then, indeed, he places the drumstick (upon it). He places that drum by the (main) pole. Thereupon he is again ordered to mix (water) and clay to paint all the upright (poles). He paints them the height of his breast, going in a circle and starting from the east; he also paints the main poles in order. That is what he does. Then also the one celebrating the gens festival casts tobacco where the poles are standing, casting a very little tobacco at (their) base. He also casts (tobacco) in the fire. When he is done, when he makes them, he makes as many

[2] The morphology of the Indian text is clear enough, but the syntax is quite obscure.
[3] The drum has been placed by the main pole in the summer house.

ANE'MO'AG Ä'TA'SWI'TŌGI WĪ'KUTĪ'WĀ'KŌN$^{N!K}$. Ō'NI^{D}TCĀ'MEGŌN Ä'NAWA^{D}TCI'MEGU'A'$^{'}$KA'SWÄWA PAPAGĀ'TAGWAN$^{N!K}$. Ā'KŌW ĪNI TCĪ'GA'CKUT Ä'MAWINANA'$^{'}$API^{D}TCI PA'CI'TŌNĪGWA WĪ'KAKA'NŌNĀ^{D}TC A'CKUTÄNÄ'$^{'}$SIWANI NĀKA'^{D}TCI 'A'NENÄGI TÄYÄPĪGWÄ'CI'NI^{D}TCIN$^{N!K}$. Ä'A'CKI'MEGUWÄPIKA'NAWI^{D}TCI NÄ'KA'^{D}TC AIYĀ'PĪ'TCINA'$^{'}$MEGU A'$^{'}$CKUTÄGI PĀ'PĪ'WENÄW A'SÄ'MĀWANI NE'KI'MEGU TÄNETU'NÄMU^{D}TC$^{!K}$. Ī'N Ä'$^{'}$CAWI^{D}TC$^{!K}$. KEGINE^{D}TCÄPIWA'MEGU Ā'KU'NÄWAN A'CIGA'NINE'K$^{E!}$, ANE'MA^{D}TCĪNEG U'^{D}TCINE'K$^{E!}$. Ä^{D}TCI^{D}TCĀ':

"NA'I', KENĪGĀNIME'KWÄNETĀGU'S$^{!K}$, NŌ'^{D}TC$^{!K}$, A'SÄMĀW$^{WA!}$, NŌ'^{D}TC$^{!K}$, Ä'NĪGĀNI, NŌ'^{D}TC$^{!K}$, ATAMÄ'$^{'}$ENEG$^{K!K}$, NŌ'^{D}TC$^{!K}$; NĀ'$^{'}$K$^{A!}$, NŌ'^{D}TC$^{!K}$, AIYŌ'$^{'}$Ä'TANE'CÄWÄ'$^{'}$CINAN$^{N!K}$, NŌ'^{D}TC$^{!K}$, PAGI'SENA'MAWĀP$^{!K}$, NŌ'^{D}TC$^{!K}$, TÄYÄPĪ'GWÄ'$^{'}$CIG$^{KA!}$, NŌ'^{D}TC$^{!K}$, Ī'NĪGĀNINÄ', WĪ'NA NŌ'^{D}TC$^{!K}$, TÄPE'SINU'TAWĀ^{D}TC$^{!K}$, NŌ'^{D}TC$^{!K}$, NĀ'$^{'}$K ÄWATENAMA'WU^{D}TCIN$^{N!K}$, NŌ'^{D}TC$^{!K}$, ANEMU'$^{'}$TE'SA'$^{!K}$. KĪNWĀ'W$^{WA!}$, NŌ'^{D}TC$^{!K}$, NĀ'$^{'}$KĀNI ME'TA'M$^{M!K}$, NŌ'^{D}TC$^{!K}$, TÄPE'SINU'TAWÄG$^{KWE!}$. Ī'NI KU'^{D}TCI, WĪNAI'YÄTUG ÄNE'NAGO'$^{A!}$, NŌ' DTC$^{!K}$; 'KĪNWĀ'WA KU'^{D}TC$^{!K}$, WĪNA NŌ'^{D}TC$^{!K}$ KĪ'ANEMIMENE'TĀMITÄ'PE'SIPWA 'ANEMI^{D}TCĀ'$^{!K}$, NŌ'^{D}TC$^{!K}$, WĪGÄTĀ^{D}TCIMWI'$^{'}$TAWÄGWE KŌ'CI'SEMENĀNAG$^{K!K}$,' INENO'WĀGWÄN$^{N!K}$, NŌ'^{D}TC$^{!K}$, NA'$^{'}$INA'$^{!K}$, WĪ'NA NŌ'^{D}TC$^{!K}$, KĪ'CITEPOWĀ'NÄGO'A KŌ'CI'SE'MWĀWAG$^{K!K}$. ĪNUGI^{D}TCĀ'$^{'}$ ĪNI WÄ'^{D}TC A'PÄNEMONŌ'KA'TŌNĀG$^{KE!}$, NŌ'^{D}TC$^{!K}$. ĪNI^{D}TCĀ'WĪ'NĀNUG$^{K!K}$, NŌ'^{D}TC$^{!K}$, Ä'CIMENWĪ'$^{'}$KÄNU^{D}TCI MENAPĪ' Ä'NĪGĀNI, NŌ'^{D}TC$^{!K}$, ME'KWÄ'NEMĀ^{D}TC$^{!K}$, NŌ'^{D}TC$^{!K}$, NE'NU'SŌ'$^{!K}$, NŌ'^{D}TC$^{!K}$, NĀMA'$^{'}$KAMIG$^{K!K}$, NŌ'^{D}TC$^{!K}$, ÄNAPI'NI^{D}TCI' UGIMÄNE'NIWA'$^{!K}$, NŌ'^{D}TC$^{!K}$, WĪ'NA NŌ'^{D}TC$^{!K}$. NĪ'CŌTENO'NI^{D}TCIN$^{N!K}$, WĪ'NA NŌ'^{D}TC$^{!K}$, Ä'CKĪ'YÄTUG$^{KE!}$, NŌ'^{D}TC$^{!K}$, KETEMINĀGU'TE'$^{E!}$, NŌ'^{D}TC$^{!K}$, NEPA'CITO'E'MENĀN$^{NA!}$, NŌ'^{D}TC$^{!K}$, ĪNINI^{D}TCĀ', WĪ'NA NŌ^{D}TC$^{!K}$, NĪGĀNIME'KWÄNEMĀ^{D}TCIN Ä'NĪGĀNINANA'ĀGWA'TAWĀ^{D}TC UTĀ'KU'NÄMAN$^{N!K}$, NŌ'^{D}TC$^{!K}$, WĪNAGÄ' NŌ'^{D}TCI', WĪ'KUTAWĀ'KYÄ'A'MAWĀ^{D}TC$^{!K}$; NĀ'$^{'}$K$^{A!}$, NŌ'^{D}TC$^{!K}$, ANEMU'$^{'}$TE'SAN$^{N!K}$, NĪPETE'SIWAN$^{N!K}$, NŌ'^{D}TC$^{!K}$, Ä'TAGWÄPŌ'SA'MAWĀ^{D}TC$^{!K}$. 'CÄ'CKI^{D}TCĀ' ÄNÄNEMÄGO'$^{A!}$, NŌ'^{D}TC$^{!K}$, KÄTEMI'NAWÄGWA TA'$^{'}$SŌNŌG ÄNÄNEMÄGO' Ā'CI'TA' NÄTAWÄNETAMŌNAGŌWE WĪ'INÄNETA'WIYĀG$^{KE!}$, NŌ'^{D}TC$^{!K}$, NENE'SÄMĀW$^{WA!}$, NŌ'^{D}TC$^{!K}$, NĀ'$^{'}$K$^{A!}$, NŌ'^{D}TC$^{!K}$, NEKI'CETÄM$^{M!K}$.' NĀ'$^{'}$KA, NŌ'^{D}TC$^{!K}$, YÄTUGE NĪ'CŌ'NAMEGI KANŌNE'GUGWÄN A'SENIPITAN$^{N!K}$; NĀ'$^{'}$KA NE'SŌ'NAMEGI KANŌNEGUTE'E'YÄTUG A'CKIPAGIWE'NETAN$^{N!K}$, NŌ'^{D}TC$^{!K}$; NĀ'$^{'}$KA NYÄWŌ'NAMEGI YÄTU'G$^{KE!}$, NŌ'^{D}TC$^{!K}$, Ä'KETEMINĀGU'TE'$^{E!}$, NŌ'^{D}TC$^{!K}$. WĪNA^{D}TCĀ'$^{'}$ Ī$^{N!K}$, NŌ'^{D}TC$^{!K}$, Ä'CITCĀ'GIMĀ^{D}TCI KÄTEMINĀGĀNI^{D}TCI'I NE'NU'SŌ'$^{!K}$; TCĀ'GI WĪ'NA NŌ'^{D}TC$^{!K}$, A'KWITA'$^{'}$KAMIG$^{K!K}$, NŌ'^{D}TC$^{!K}$, KĀKĪWI'KANAWĀ'NI^{D}TCI'$^{!K}$; NĀ'$^{'}$K$^{A!}$, WĪ'NA NŌ'^{D}TC$^{!K}$, AIYŌ'$^{'!K}$, WĪ'NA NŌ'^{D}TC$^{!K}$, KĪ'PEMENAMĀGÄ'YĀGIN$^{N!K}$, NŌ'^{D}TC$^{!K}$, WÄ'SŌWĀNA'GWITCIG$^{K!K}$, WĪ'NA NŌ'^{D}TC$^{!K}$; Ī'N$^{N!K}$, WĪ'NA NŌ'^{D}TC$^{!K}$, PÄMINENAMAGE^{D}TCIG$^{K!K}$, WĪ'NA NŌ'^{D}TC$^{!K}$, UNE'SÄ'MĀWAN$^{N!K}$, NŌ'^{D}TC$^{!K}$. Ā'PENE^{D}TCĀ'$^{'}$ ĪNI NŌ'^{D}TC$^{!K}$, Ī'NI NŌ'^{D}TC$^{!K}$, WĪ'NA NŌ'^{D}TC$^{!K}$, Ä'CITÄ'ÄNUTA'MOWĀ^{D}TCI PŌTĀ'KWA'WĀTCIGI NE'NU'SŌ'I KÄTEMINĀGĀ'NI^{D}TCI'$^{!K}$, NŌ'^{D}TC$^{!K}$; NĀ'$^{'}$KA TCĀ'G$^{K!K}$, WĪ'NA NŌ'^{D}TC$^{!K}$, SĪ'$^{'}$SEPĀ'K$^{W!K}$, WĪ'NA NŌ'^{D}TC$^{!K}$, NÄNA'INĀGANE'SE'TŌTCIG$^{K!K}$, WĪ'NA NŌ'^{D}TC$^{!K}$, ĪNINÄ'$^{'}$ WĪNWĀW$^{WA!}$, NŌ'^{D}TC$^{!K}$, ÄNÄNETAMAWĀWĀ^{D}TCI PEMÄTE'$^{'}$SIWEN$^{N!K}$, NŌ'^{D}TC$^{!K}$; NĀ'$^{'}$K$^{A!}$, NŌ'^{D}TC$^{!K}$, CÄ'$^{'}$CK$^{!K}$, WĪ'NA NŌ'^{D}TC$^{!K}$, WÄ'TENI'GÄTCIGI WĪ'N UTAIYĪWÄWA'$^{!K}$, NŌ'^{D}TC$^{!K}$, ÄYĪ'GI WĪNWĀ'W$^{WA!}$, NŌ'^{D}TC$^{!K}$, Ā'$^{'}$CITAMI PEMÄTE'$^{'}$SIWEN$^{N!K}$, NŌ'^{D}TC$^{!K}$, WĪ'INÄNETAMĀ'GOWĀ^{D}TC$^{!K}$, NŌ'^{D}TC$^{!K}$. ĪNI^{D}TCĀ' Ä'CI'A-

inviting sticks as there are pieces of dogs.[4] Then, verily, he stops to burn a cedar leaf. Then Pa'citōnīgwa goes to sit down comfortably in the rear close to the fire so that he may address the Spirit of Fire and The-one-who-lies-with-his-face-in-the-smoke-hole. Moreover, when he first begins to speak once in a while he scatters tobacco in the fire as long as he makes his speech. He has tobacco in one hand, in his left hand. (This), verily, is what he says:

"Well, you are first remembered, so be it, when you are first, so be it, given tobacco, so be it, to smoke, so be it; and, so be it, here where you lie blazing, so be it, He-who-lies-with-his-face-in-the-smoke-hole, so be it, is dedicated (tobacco), so be it, so that he also, so be it, will be satisfied with it, so be it, and with dogs whenever he is offered them, so be it. You, so be it, shall also be the first to enjoy them. For that is what he (the Great Manitou) said to you, it seems, so be it, 'yet you (pl.), so be it, will continue to first be satisfied with them if you truly continue, so be it, to carefully interpret for our grandchildren,' he must have said to you, so be it, at the time, so be it, you held a council over your (pl.) grandchildren. That verily is why we depend upon you to do so to-day, so be it. That verily is how she to-day, so be it, Lucile Old Bear, has done well in first, so be it, remembering, so be it, the buffaloes, so be it, who are under the earth, so be it, chieftains, so be it, so be it. By Double Body, so be it, it seems, so be it, our old man, so be it, was first blessed; he, verily, so be it, is he whom she first remembers in first properly piling up her tobacco, so be it, and, so be it, will bury it in the ground for him, so be it; again she cooks a soup of a dog together with the harvest crop for him. 'Verily, merely as you thought of him (our old man), so be it, in as many ways you blessed the one upon whom you took pity in turn is how I desire you to bless me, so be it, for the sake of my tobacco, so be it, and my cooked food,' (is what she says). And, so be it, it seems the second time (our old man) must have been addressed by Stone Sitter; and the third time it seems he was spoken to by Green Painted, so be it; and it seems, so be it, he was blessed, so be it, a fourth time, so be it. She (Lucile Old Bear) verily says the same to all buffaloes who bestow blessings; and all, so be it, who always roam from place to place on the surface of the earth, so be it; and, so be it, those whose tails, so be it, we have been keeping here (in the sacred pack), so be it, are they to whom we extend in succession, so be it, her tobacco, so be it. Verily that, so be it, so be it, so be it, is what those who boiled (food) for the buffaloes who bestow blessings alike desire, so be it; and all, so be it, who properly placed a bowlful of, so be it, sugar, so be it, they also, so be it, desire life from them, so be it; and, so be it, those who sacrificed their pets (i. e., dogs), so be it, they also, so be it, only, so be it, (desire) that in return they be blessed, so be it, with life, so be it. That, verily, is how we depend

[4] A rather free rendition.

'pänemonu'tōnāge wi'wīgä^{d}tcipe'ci'gwi'ä^{d}tcimwi'ta'wiyäg$^{ke'}$, ne'me-'c$^{u'}$, A'ckutä'nä'sīw$^{we'}$, kī'nA nā'''kA Täyäpīgwä'''cinAn$^{n!'}$."

'Ō'ni wīnA'megu, "Īnā'mi'ta'i nAtawipyätenAma'wiyāge pe'pigwä'ck$^{w!'}$." Wī'sīnigA'^{d}tcigäwA Kī'ckō'A$^{'}$ Cī'cī'gwAnä's$^{A'}$. "Ayī'gi kī'pyätenAma'wipenA netA'ku'''kunān$^{nA'}$." Änwäwä'''tcigātA$^{'}$ cō'ckwäwä'tcigäwA nyäwe'nwi tetepi'megu; ä'kowi' nä'kA'^{d}tc ä'nenegwäwä'''tcigä^{d}tc$^{!'}$. Kī'''cäwī^{d}tc$^{!'}$, 'ō'n änwäwä'''igāt äyīgi'megu nyäwe'-nwi nawA^{d}tcipA'gAmäwA täwä'i'gAnAn$^{n!'}$. Kī'cipA'gAmä^{d}tc A^{d}tcā'-'megōn ä'wäpwäwä'''igä^{d}tc$^{!'}$. Īnigä'me'g äyīg ä'wäpwäwä'setōwä^{d}tc änwäwä'sA'tōtcigi' cī'cī'gwAnAn$^{n!'}$, ä'wäpinā'gäwä^{d}tc$^{!'}$. Negu'ti kī-'cai'yōwä^{d}tci nA'gAmōn ä'kī'ci'sīgA'u^{d}tc A'nemō'A ke'tci'anāganeg$^{k!'}$. Ō'n ä'nawA^{d}tci'ä^{d}tcimugi kī'cāgwA'piwä^{d}tci ne'tawi'megu mAmī'-'cī'Ag$^{k!'}$:

"Ī'n ä'cimenwī'''kānu^{d}tci nekwīye'sä'e'menänA Kyäpī'' ä'maiyā'-wimä^{d}tci wī'nA käteminawe'si'ni^{d}tcini nepA'cito'eme'nänAn$^{n!'}$. Īnigä'-'yätug$^{ke,'}$ wī'nA nō'^{d}tc$^{!'}$, änowä'te'$^{e'}$, wī'pwäwiwīnAnAnā'''ci, wī'nA nō'^{d}tc$^{!'}$, wAnī'''kāne^{d}tci nā'inā'''wīnA me'kwänetātä'nigwän änänetā'-gu'si^{d}tc$^{!'}$. 'Äyī'gi nī'nA kī'Anemime'kwänemip$^{wA'}$. Kägō'' äyī'g ī'ni wī'Anemi'inänemAg$^{k!'}$, nō'^{d}tc$^{!'}$. Ceku'' ā'gwi wī'näwī'yägwin$^{n!'}$. Neguta'ku'' nī'nA' sAnAgA'pinaiye nī'kītcītApi wī'tA'ciwī^{d}tcitä'A'tAmän äyī'gi nī'n$^{nA'}$.' Īnī'yätug änä^{d}tcimu'te'e nīnā'nA neke'kyā'menän$^{nA'}$. Īni^{d}tcā' wī'nA wä'^{d}tci me'kwä'nemä^{d}tci mä'kwä'nemāt$^{A'}$, ō'ni nā'kA'^{d}-tci pyätawA'tōtcig$^{k!'}$, nAgAmōnAni pyä^{d}tcimāmaiyāwinā'gātcig$^{k!'}$. Nī'cō'nAmegi nā'''kA ne'sō'nAmegi nā'''kA nyäwō'nAmeg īni' ä'cAmä^{d}-tci'i pā'ci'megu mā'ī'yä'A pyä^{d}tcitäpāpA'mAgwi'$^{!'}$, ī'ni'$^{!'}$, wī'nA tägwA'cA'mä^{d}tci' utai'yī'An$^{n!'}$. Īni^{d}tcā'i wī'u^{d}tciwī'se'niyägwe 'īnu'g$^{k!'}$; nenītig$^{ke'}$, wī''senig$^{ku'}$."

Nā'''k ä'wäpinā'gäwä^{d}tc$^{!'}$; ä'ckai'yōwä^{d}tc$^{!'}$:

Wi we li ka wo se no ne ni tta ne se;
Wi li ka wo se no ne ni tta ne se e.

Pā'sig īn$^{n!'}$:

Wi we li ka wo se no ke ni tta ne se e;
Wi li ka wo se no ke ni tta ne se.

Īni'megu nā' 'k$^{A'}$.

Nī'cō' nAmeg ä' yōwä^{d}tci kutA'g$^{k!'}$:

Ke ma tti we di, A no se;
A na mi le di wa ki, A no se;
A yo, o ta ki mwa ki, A no se.

A'ātawA' 'ā'tägi pā'sig ī'ni:

O ne li ma wi i li na ka.

Āne'kō^{d}tc$^{!'}$:

We lo se ya ni ne ne so wa no wi ye na no mi ka la wi.

CLARKSVILLE, ARKANSAS

upon you to carefully interpret for us, my grandfather, Spirit of Fire, and you, Who-lie-with-your-face-in-the-smoke-hole."

Thereupon (the speaker says), "You should hand me the flute." A Kī'ckō, John Bear, blows the flute. "You will also hand us our drum." The one who blows the flute blows a smooth blast first four times in a circle (east, south, west, and north); and afterwards he blows a tremulous blast. As soon as he is done the drummer also stops to beat the drum four times. As soon as he has beaten it (four times) then, indeed, he begins beating it regularly, And the rattlers begin rattling the gourds, and they begin to sing. After they use one song a dog has been dished out in a large bowl. And as soon as the ceremonial attendants have sat down in a group a speech is made:

"Now our boy George Young Bear has done well in first naming our old man who was blessed. For that, it seems, so be it, is what (the latter) said, that it never should be forgotten how he was blessed whenever worship was held. 'You will also continue to remember me. I also then will continue to think of the one (who does so), so be it. Yet you will not see me. Truly I shall be seated somewhere between the people so that I also may there think (favorably) of (the ceremony) in combination with them.' That, it seems, is what our aged one said. Verily, that is why the one who remembered him remembered him, and those who brought (the food remembered him), and those who especially have been singing the songs. The second and third and fourth (generation of them) are they who are fed, even down to those whom we have seen are they who collectively are fed the dog. That, verily, is why you will eat to-day; men, eat."

And they begin to sing; (the song) which they first sing (is):

You may begin to march on, my child;
Begin to march on, my child.

The other half (is):

You may begin to march on to-day your child;
Begin to march on, your child.

It is the same again.

The second time they use another (song):

You show me a way, father;
Underneath-lynxes, father;
Here, on their land, father.

When it is repeated the other half (is):

Oh, I am leaving, trotting (?).

The next (song is):

Whenever I begin to walk, my tail; na no mi, standing.

Pā'sig īn änowägᵏˡᵉ:

Ke so we no wi ye ko ko ki ka la wi i li na ka.

Āne'kōᵈtcimegu nā'ʻkA nyäwō'nAmegᵏˡᵉ:

Ni na na wa ki, wi na, ni na ne wa ki, na,
Ni tti ne no so ki wi na ni na ne wa ki ni na.

Pā'sig īni' cä'ʻck ä'ātawA'Amegᵏˡᵉ:

Ki tti i ne no so ki na ke wa ki wi na ki na.

NyānAnōnAmeg äyōgᵏˡᵉ:

Ki na ke me ki di ma ko A ke we di o ni;
Ko ge tti se to no;
Wi na ka me ki di ma to;
Yo, ke so wa no wi.

Kī'cinägäwāᵈtcin ōn ä'nawAᵈtcinīmiwA'Ameg ä'nawAᵈtcinā'kA-'cigawi'cimeᵈtci täwä'iganⁿᴬᵉ.

Ōni nīgāninīmitA Tā'ʻtApAgō' ä'wä'pu'säᵈtcˡᵉ; ä'mawinawA'tenāᵈtci' Sä'säginō'ʻkwä'Ani wī'A'kō'guᵈtcin i'ʻkwäwanⁿˡᵉ. Ä'nAganeguᵈtcˡᵉ. Īyā' ī'n ā'A'ʻtänigi te'pinā'i mī'cā'm ä'nAgiwāᵈtcˡᵉ. 'Ō'ni ne'nīw ä'Atä'ʻpenAgi wī'nA tā'ʻtApAgōni nä'neguti wī'nīmA'ckA'A'mowāᵈtcˡᵉ; nā'ʻkA nä'neguti' sōwā'nAgōn ä'negwi'se'tōwāᵈtc uke'tcīpwāg u'cī'-ganwägᵏˡᵉ. Ä'nawAᵈtcinī'ce'nwinenegwäwä'tcigäᵈtcˡᵉ. Kī'cwäwä'tci-gäᵈtcin änwäwä'igātān ä'nawAᵈtcinenegwäwä'igäᵈtcˡᵉ; äyīgi'megu änwä'sA'ʻtōtcigi' cī'cī'gwAnAn äyīgi'megu wīnwāwA nawAᵈtcinenegwäwä'sA'ʻtōwAgᵏˡᵉ. 'Ō'n ä'kāᵈtci'pitōᵈtci Nī'pā'kenäwA; ä'ckaiyōᵈtcˡᵉ:

Ni na ki wi ka la i ya ni;
Ki wi ka la i ya ni;
Yo; ma ne se no A;
O, na na ko te me ki;
Ki wi ka la i ya ni.

Kī'cātawA'Amo'weᵈtcin Aᵈtcā'ʻmegō'n ä'wäpe'gāwāᵈtci nī'mit-cigᵏˡᵉ. Īnigä'megōn ä'ci'ā'penäwowägi nA'gAmōnⁿˡᵉ. Āne'kō'ᵈtc īnⁿˡᵉ:

No se, ne ta ko ga;
No se, ke ta ko ga;
Wi me yo i wa ta;
Ke ta ko ga.

KutA'gi nā'ʻk ā'ne'kōᵈtc äyōgᵏˡᵉ:

Na i, na ni mi A ke;
Ni mi A ki ne ta we le na ke, wi na.

Pā'sig īnⁿˡᵉ:

Ke ta we le na ki ni mi A te e e ki.

The way the other half goes (is):

Your tail ko ko ki standing, it is said, again (?).

And the next is the fourth (song):

I shall bring them, to be sure, I shall bring them,
My fellow buffaloes, to be sure, I shall bring them.

The other half is the same, only when it is repeated (the following occurs):

Your fellow buffaloes, to be sure, you will bring them.

The fifth song they use (is):

You, ke me, made indeed, your paint;
Practice placing it;
Wi na ka me ki di ma to;
Yo; your tail.[5]

When they have sung (these songs) then they stop to sing dancing songs and to moisten the drum.

Then the head dancer, John Leaf, begins to walk (in a circle); he goes to get Sä'säginō'kwä'A, a woman, to follow him. He is followed by her. They halt yonder opposite where the sacred pack is. Then the man picks up the (oak) leaves so that each of them may wear them in their hair as ornaments; and (he picks up) the tails so each of them may fasten it on their belts at their buttocks. He stops to blow a tremulous sound (with a flute) twice. After he has whistled the drummer then beats the (drum) tremulously; the rattlers also themselves stop to shake the rattles, making a tremulous sound. Thereupon Nī'pā'kenäwA starts a song; the first one he uses (is):

I stand about;
I stand about;
Yo; war;
In between the spaces of the hearth;
I stand about.

When it is repeated then the dancers begin to dance. And that is exactly how songs sound alike (i. e., the dancing sets in alike). The next (song is):

Father, my kettle;
Father, your kettle;
The one who will wail (?);
Your kettle.

And another (song) is used in turn:

Well, I make them dance violently;
I make my feathers dance, to be sure.

The other half (is):

If you make your feathers dance also.

[5] The third line looks like broken words.

Āne'kō^{d}tci'megu nā'^{k}'k äyōg ä'^{k}'ci'seg$^{k!}$:

No se, ne ma ga yo ka ka ki wa ya ne ma ga ya.

Pā'sig īn$^{n!}$:

No se, ke ma ga yo ka ka ki wa ya.

Īn ä'kī'ce'gāwā^{d}tc^{k}. Wīnᴀ'megu nā'^{k}'k ä'nawᴀ^{d}tcitetepwäwä'-'tcigä^{d}tci nā'^{k}ᴀ Tā'tᴀpᴀgō'$^{ᴀ!}$. Kī'cwäwä'^{k}'tcigä^{d}tc ä'näyā'pᴀ'tō^{d}tc äyō'wā^{d}tcini wītegä'nā^{d}tcin$^{n!}$. Näyāpi'megōni mawinᴀna'^{k}'ᴀpi^{d}tc ä'tcītᴀpi'te' īn i'kwä'wᴀ' Sä'saginō'kwä'$^{ᴀ!}$. Īnᴀgä'^{k}'megu pe'ki mäyā'winᴀ'^{k}'kowäwᴀpi't$^{ᴀ!}$.

Ō'n ä'ᴀnō'^{k}'kāne^{d}tci nīgā'nimᴀmī'cī'^{k}'ᴀ wī'nᴀna'ā'gwᴀtō^{d}tci' sī'^{k}'sepā'k ᴀtä'i'minᴀn$^{n!}$. Wāwītawᴀgāme tcä^{d}tcäwīnᴀ'megu pe'mᴀ'tōw ᴀnā'gᴀnᴀni kutwā'cigᴀgä'^{k}' īnin$^{n!}$. 'Ō'n ä'wäpipᴀ'^{k}'kime^{d}tc ä'ci'so'-wā^{d}tcin$^{n!}$: nīgāni'senigi wī'nᴀ Mä'wä'wi'sutᴀ pä'^{k}'kime^{d}tc^{k}; āne-'kō'^{d}tc īni Mᴀne'senōgimāwi'^{k}'sutcig$^{k!}$; ōni nā'^{k}ᴀ'^{d}tci ne'sō'nᴀmeg ä'^{k}'tänigi Mäge'siwi'^{k}'sutcig$^{k!}$; 'ō'n ᴀgāmetäg ä'^{k}'tänig ä'pᴀ'^{k}'kime^{d}tci Wämīgowi'^{k}'sutcig$^{k!}$; tcäwīne'k īn ä'^{k}'tänigi Mōwitī'ᴀg ä'pᴀ'^{k}'kime^{d}tc^{k}. Ōni nīgā'ni'senig i'kwä'wᴀ nīgānegätᴀ wī'nāni pä'^{k}'kimetᴀ wī'ne'tawi'-megu uwī^{d}tci'kwäwa'i wī'^{k}'kumäw$^{wᴀ!}$. 'Ō'ni kī'cāgwᴀpī'wā^{d}tcin ä'ā'^{d} tcimu^{d}tci kī'gänutᴀ nänа'^{k}'utā'$^{ᴀ!}$:

"Na'ī', wī'seni'g$^{ku!}$. Nekī'ci'ku'ikᴀkᴀnōneti'^{k}'sopen aiyō'^{k}'i tänā^{d}-tcimäwenī'witcig A'ckutä'nä'sīwᴀ nā'^{k}ᴀ 'Anenägi Täyäpī'gwä'cig$^{kᴀ!}$. A'cawaiye^{d}tcā'yätuge wīnwā'wᴀ kī'cipe'kā^{d}tci'māwā^{d}tc ā'ku'näwᴀni nā'^{k}ᴀ mᴀ'ni tägwā'kunᴀma'wome^{d}tc uwī^{d}tcimanetō'wāwa'i mä'kwä-netāgu'si'ni^{d}tci'$^{k!}$. Īni^{d}tcā'i wī'u^{d}tciwī'seniyägw änemi'ci'megutäpi-gī'yägwin$^{n!}$. Wī'seni'g$^{ku!}$! Cī' i'kwä'wᴀgi wī'n ᴀ'^{k}'cki^{d}tcā'i wī'ketᴀ-'ki'^{k}'cinog$^{k!}$," ä'^{k}'ine^{d}tc^{k}.

Ä'ketᴀ'ki'cinowā^{d}tc ä'ᴀ'kimeguwäpimī'^{d}tciwā^{d}tci negai'yānigi' sī'-'sepā'k$^{w!}$. 'Ō'ni kī'citcāgi'se'nyäwā^{d}tci nā'^{k}'k$^{ᴀ!}$, "'Ō' ä'ᴀpī'yägwini pemi'näyāpinᴀna'^{k}'ᴀpig$^{ku!}$," ä'^{k}'ine^{d}tc^{k}. "I'kwäwᴀgi wī'nᴀ wī'ᴀneme-ku'^{k}'ᴀmōg ᴀnāgᴀn$^{n!}$: u'kīwᴀ'nwāwᴀni wī'ai'yōwᴀg$^{k!}$." 'Ōni 'īni'g ä'wäpikugwä^{d}tci'ᴀneme'ku'ᴀmowā^{d}tci ne'ki'megu pāwikᴀ'cki'ᴀneme-'ku'ᴀmu'gwä'ig$^{k!}$. Na'ina'^{k}'megu kᴀ'ckiku'kᴀ'ᴀ'mowā^{d}tc īnimeg ā'-pe' ä'pemitcāgipᴀ'se'gwīwā^{d}tc^{k}. Ī'nigä'megu' nākᴀ'^{d}tci nīgānᴀ'kᴀ'-tägini wâpi'gunᴀn$^{n!}$. Īni'megu nā'^{k}'kᴀ tᴀ'^{k}'swi ku'twä'cig ᴀnā'gᴀ-nᴀn$^{n!}$, kegyä'tcime'tegwinägā'ᴀn$^{n!}$, aiyō'p^{k}. Näyāpi'megu nā'^{k}'k ä'pe'mᴀ'tōg$^{k!}$. Kī'cāgwᴀtägi nā'kᴀ'^{d}tci näyāpi'megu nā'^{k}'kānig ä'ci'-'sowā^{d}tc ä'cipᴀ'^{k}'kime^{d}tc^{k}. Kī'cāgwᴀ'piwā^{d}tci nā'kᴀ'^{d}tc īn ä'ā'^{d}tci-mu^{d}tci nā'^{k}'kᴀ känawi'nenīwᴀ kī'gänut$^{ᴀ!}$:

"Ōni^{d}tcā'^{k}'yätug$^{ke!}$, nō'^{d}tc^{k}, wī'ᴀnemi'ci, nō'^{d}tc^{k}, wī'n ᴀ'kwänetᴀ-mowā^{d}tc^{k}, äno'wäwā^{d}tc^{k}, nō'^{d}tc^{k}, wī'cku'pᴀnig$^{k!}$, nō'^{d}tc^{k}, wī'nᴀ ne'nu'sōg$^{k!}$, ugimäne'niwᴀgi nāmᴀ'^{k}'kᴀmig änᴀ'pitcig$^{k!}$, nō'^{d}tc^{k}. Īni^{d}tcā' wī'nᴀ nō'^{d}tc^{k}, cä'^{k}'cki wī'nᴀ pemāte'^{k}'siwen ä'i'cinᴀtawänetᴀ-

And the way the next (song) used goes (is):

Father, my headband of crow skin, a headband.

The other half (is):

Father, your headband of crow skin.

Then they have finished dancing. And again John Leaf stops to blow (a flute) in a circle (i. e., to the east, south, west, and north). As soon as he has blown (the flute) he places the things which they used and with which they danced exactly (as they were). And the woman, Sä'säginō'kwä'A, sits down exactly where she had been sitting. And she is the one who especially sits as a leading hummer.

Thereupon a head ceremonial attendant is ordered to properly heap up sugar and strawberries. He places the six bowls in a line opposite each other, two by two (?). Then (the people) begin to be given (food) according to gentes: at the first eating the Wolf gens is given (food); the next in order is the War Chiefs gens; and the third is the Eagle gens; then opposite the Feathered gens is given (food); then in between the Dirty Little Ani are given (food). And at the first eating the woman who is the leading dancer is one to be given (food) so that she may invite separately the (female) members of her society. Thereupon when they have sat down the one giving the gens festival, the director, says:

"Well, eat. We indeed have spoken regarding ourselves to those who are said to be here, the Spirit of Fire and He-who-lies-with-his-face-in-the-smoke-hole. Long ago verily it seems they have certainly told their fellow manitous who are being worshipped of the tobacco and this which is cooked collectively for them. That verily is why you will eat if you are thus the right number. Eat! Well, except women they will truly first stoop," they are told.

They stoop and begin to eat a mouthful of sugar. And when all have eaten they are again told, "Sit in a row exactly as you were seated. Except the women, they shall overturn bowls, they will use their noses." Then they begin to try to overturn them as long as they are not able to overturn them. At the time when they overturn even (one) then they all ordinarily start to rise to their feet. And then again the first kettle of pumpkins (is served). And again the same number of bowls, six very large wooden bowls, are used. They are again placed exactly (where they were). As soon as (the food) is piled up exactly the same gentes are given (food). As soon as they are seated, moreover, the speaker, he who is giving the gens festival, again speaks:

"Now, verily, it seems, so be it, they, the buffaloes, the chieftains who dwell under the earth, so be it, will continue to think of sweet (food), so be it, in accordance with what they said, so be it. Therefore, verily, so be it, only life is what those who continue to bring

mawāwā^{d}tc ānemi, nō′^{d}tc^{lk}, pyātōtcigi wâpi′gunAn^{nlk}, nō′^{d}tc^{lk}. Īni^{d}-tcā′‘ inugi wī‘u^{d}tcimī′^{d}tciyägwe kī‘ce‘kwäpī′‘tAmäg$^{kwe‘}$. Wī‘senigu′! Nekī‘ci′ku‘i‘ā^{d}tcimāpen änenAmā′gäyāge nemAmātomō′nenān^{nlk}. Wī‘senigu′!”

Ä‘wäpiwī‘se′niwā^{d}tc^{lk}. Kī‘ciwī‘seniwā^{d}tc^{lk}, “Nā′‘k ä‘Apī′yägwini nAna′‘Apig$^{ku‘}$, ne′nītig$^{ke‘}$.” Īnigä′‘megu nā‘kA′^{d}tc ä‘wäpinā′gäwā-^{d}tc^{lk}. Nī‘cō′nAmeg ä‘wäpinā′gäwā^{d}tc^{lk}. Näyāpi′megu ai′yōwAg^{klk}. Kī‘cinägäwā^{d}tcinimegu nā‘kA′^{d}tc ä‘nīmiwA′‘Amegi nī‘cō′nAmeg^{klk}. Ā′‘citAm ä‘nīgā′negā^{d}tc i‘kwä′w$^{wA‘}$. Cewä′n īnAmegu nenīwA nā‘kA′-megu äwAtenA′mawutA$^{‘}$ äyō′wā^{d}tcin^{nlk}. ĪnA nā‘kA′megu A′‘penä^{d}tc änwä′wä‘tAgA pe′pigwä‘ck^{wlk}; īnAgä‘megōn ä‘kegegā^{d}tci nīgäninī-mi′t$^{A‘}$. ‘O′ni kīcinīmiwA‘Amegini nīgānA′‘kA‘suta$^{‘}$ ä‘nawA^{d}tci‘cīgutepä′‘cime^{d}tc Anemō‘$^{A‘}$. Wä′tāpAg u^{d}tcinaw ä′‘A‘tōg^{klk}. Ä‘nīgānipA′-‘kime^{d}tci nīgā′negātA ‘uwī′‘c^{lk}; ‘ō′ni nā‘kA′^{d}tci wītegä′mā^{d}tcin i′-‘kwäwAn äyī′g ä‘pA′‘kimeme^{d}tci nī‘cō′nAmeg ā′ne‘kō^{d}tci nämA‘so′-ni^{d}tcin Anemo‘An uwī′‘c^{lk}. Ī′n ä‘tōtawu^{d}tci nīgāne′gātcig^{klk}. ‘Ō′n ä‘kī‘ku′wäwā^{d}tci pä‘ki′metcig īni′n^{nlk}. ‘Ōn ä‘wäpi‘sīgA‘i′gäwā^{d}tci pīne′‘sāpyäg^{klk}. Kegime‘simegō′nA‘ ä′witcig ä‘sīgA‘i′gawu^{d}tc^{lk}. Kī‘-citcāgi‘sīgA‘igawu^{d}tcin ä‘ā^{d}tci′mo‘e^{d}tci wī‘wī‘se′niwā^{d}tc^{lk}. “‘Ō′ wäpi′-‘senyäg$^{ku‘}$. Nekī‘ciku‘i‘ā^{d}tcimopen$^{nA‘}$,” ä′‘ine^{d}tc^{lk}. ‘Ō′ni kī‘ciwī‘se-niwā^{d}tcini neguti′megu‘u mAmī‘cī‘‘ ä‘kīwimāwA′tenAg A′‘kAnAn^{nlk}. Tcī′gike′tāgAn ä‘mawi‘ā′gwAtō^{d}tc^{lk}; wätā′pAnig u^{d}tcinawe wätA‘kA-‘so′ni^{d}tcin ī′n ä‘āgwAtōg īni′n^{nlk}.

Ō′ni nā‘kA′^{d}tci negutō‘ku‘kw ä‘pA′‘kime^{d}tc Anemo‘Ani Mōwi′tī‘Ag^{klk}. Pemipa‘egw ä‘kīwī‘kumā^{d}tc^{lk}, ne‘tawi′megō′ni‘ uwī^{d}tcimōwi′tī‘a‘^{lk}; cä′‘ck ä‘tA‘swāpyäge′‘sini^{d}tc īnini Anemo‘An īni tA′‘sw ä‘Atā′‘penAgi wī‘kutī′wā‘kōn^{nlk}. ‘Ō′n āne′tA$^{‘}$ uwī‘ce′g ä‘wī′‘kumā^{d}tci wī‘wī-‘seni′ni^{d}tci‘^{lk}. ‘Ō′n ä‘nAna‘āgwA′piwā^{d}tci me‘tcīgigä′‘megu ä‘pemāg-wA′piwā^{d}tc^{lk}. Wä^{d}tcike‘sī′yānig inā‘sAmA′piwAg^{klk}. Negugu′t īn ä-‘a′wAtō^{d}tc Anā′gAnAn^{nlk}, wīnAgä′‘i Pemipa‘e′gwA wīnA′megu nänA‘i-‘sīgA‘A′mawāt Anemo‘Ani nepō′pi wī‘ku′mā^{d}tci‘^{lk}. Kī‘citcāgi‘sīgA‘i′-gawā^{d}tc^{lk}, “‘Ō′ A‘ceku′‘megu kegyä‘ki′nawā^{d}tcipAkime′nepen$^{nA‘}$; ‘ō′ A‘ceku′‘megu ä‘uwī^{d}tcä‘tō′wiyāge kī′yāwāw ä‘mōwitī′‘iyäg$^{kwe‘}$; wī-‘senigu′.”

Kī‘citcāgi‘senyäwā^{d}tcini neguti′megu äyī′g ä‘nawa^{d}tcimāwA′te-nAgi‘ cīgwAtAmo′wā^{d}tcin A′‘kAnAn^{nlk}. ‘Ō′ kAnā′‘wän ä‘Apī′yägwini näyā′pi nAna′‘Apig$^{ku‘}$. “‘Ō′n ä‘ckwäyāwApitA′megu ä‘nīgānipA′-‘segwī^{d}tc^{lk}. Änā‘kunigäwā^{d}tci′megu wīnwā′w ä‘ca′wiwā^{d}tc^{lk}. Ä-‘nawA^{d}tci′tetepu′‘säwā^{d}tc^{lk}. ‘Ō′n ä‘pemi′megunAna‘A′piwā^{d}tc ä‘Api-wā′te‘$^{e‘}$. Ōnimegu nākA′^{d}tc ä‘nawA^{d}tcipA′‘kime^{d}tci neguti′megu Ane′-mo‘Ani mAmī′‘cī‘Agi wīnwāwA′megu tātA′gi wī‘pwāwi′tātAgiwī‘cāpe′-näwā^{d}tc^{lk}. ‘Ō′ni na‘ina‘i kī‘ciwī‘se′niwā^{d}tc ä‘wäpinā‘kAnäpā‘ku′-‘kwäwā^{d}tc^{lk}. TA′‘swi kī‘ci‘cīgwi′‘sānī^{d}tci‘ cä‘cketo‘A‘ ä‘wA^{d}tcā′‘owā-^{d}tc^{lk}, nā‘kA′megu Anemo‘A‘i nā′‘kA^{d}tcā‘ mA‘cku^{d}tcī‘sAn^{nlk}. Ō′ni nā‘kA-′^{d}tci negu′ti‘ cä‘cketō‘ä‘e′megu‘ cī‘cī′pa‘i‘ Sä‘säginō‘kwä‘A Kwä‘tā-

pumpkins, so be it, desire of them, so be it. That verily is why you will eat to-day after sitting down to (this feast). Eat!"

Then they begin to eat. As soon as they have eaten (they are told), "Again sit down wherever you were seated, men." And then they begin singing again. It is the second time they began singing. They use exactly the same songs. When they have sung a dance is given for the second time. In turn a woman is the leader in the dance. But the man again is the one to whom the things they use is handed. And he always is the one who blows the flute; and the same head dancer dances with it. And whenever the dance is over, they stop to separate the dog's head in the first kettle. It is placed to the east. The leading dancer is first given the head; and again the woman with whom he danced also is given the head of the dog in the second kettle. That is how the leading dancers are treated. And those given the (heads) invite (others). Thereupon (the ceremonial attendants) begin serving the other parts. Every one who is there is served. When all are served they are told to eat. "Ho, begin to eat. We have indeed already spoken," they are told. And when they have finished eating one ceremonial attendant goes about gathering the bones. He goes and piles them up at the base of the (main) pole which stands at the east end (of the summer house).

And, moreover, the Dirty Little Ani are given one kettleful of dog. Sam Slick goes about inviting separately his fellow Little Dirty Ani; he picks up as many inviting sticks as there are pieces of the dog. And then he invites some who shall eat the head. And when they sit down in a cluster they sit on the bare ground in a row. They face the north. Then one fetches bowls, and it is Sam Slick who properly serves the dog soup to those he invites. As soon as he dishes it all out to them (they are told), "It is simply well known that he gives (food) to you; we merely belong to the same society, for you are members of the Little Dirty Ani; eat!"

When all have eaten then one also stops to gather the bones which are left over. (Then they are told), "Oh, well, sit in the same seats where you have been sitting." Thereupon he who sits at the west end first rises. That is what they do in accordance with their rules. They stop to walk in a circle. Thereupon they start to sit down comfortably where they had been sitting. Then they again stop to feed the ceremonial attendants one dog so they may not be hungry. And at the time when they have eaten they begin to boil (more kettles of food). They cook (with) as many kettles as are empty, both dogs and beans. Then, moreover, one kettle of ducks (is given) to Sä'säginō'kwä'A and Kwä'tä"tcī'A, for the brothers-in-law (of these

ᵈtci'An ä'uwīne'nwiwāᵈtci wī'nA tātA'gi Mä'kwi'so'niᵈtci'ᴵᵏ. 'Ō'ni ne'tawi'megu tA'''swi wänāpä'miwāᵈtci Mä'kwi'so'niᵈtci'i tA'''sw ä'ne-tawi'meguwī'''kumeᵈtcᴵᵏ. Kī'cägwApiwāᵈtcin ä'kAna'wiwāᵈtcᴵᵏ. Kwä-'''tāᵈtcī''' änāᵈtcᴵᵏ: '''Ō' pe'''k īna'i wâpAwâpA'minägᵏᵉᵗ. Ke'tenA'-gä'i kemenawā'cipe'nātugᵏᵉᵗ,'' 'ī'wA. Ī'ni 'ä'ᵈtcᴵᵏ. Ōn īnig ä'sīga'i'-gäwāᵈtcᴵᵏ, Kwä'''tāᵈtcī'A 'ō'n ä'a'wAtōᵈtc Anā'gAnAni' Sä'säginō-'''kwäᴬᵗ. Na'ina'''megu kī'ci'sīga'i'gäwāᵈtc ä'wī'se'niwāᵈtcᴵᵏ. Kī'ci'se'-niwāᵈtc ä'māwAtenA'mawuᵈtc A'''kAnAnⁿᴵᵏ. Ī'n ä'ca'wiwāᵈtc aiyāpī-tcināᴵᵏ. 'Ō'n īn ä'mawi'A'tōwāᵈtci'megu A'kAnAn ä'A'tōweᵈtcimegu Anemo'i'gAnAnⁿᴵᵏ. 'Ōnimegu nā'''k ä'pA'ki'māwāᵈtc u'cemī'''wāwa'i wī'cku'pAnig unegwā'wāwa' ä'kīgä'āwāᵈtcᴵᵏ, i'ce'megu kägō'ä'i menä'ci'''cᴵᵏ, Atä'i'minAnⁿᴵᵏ, 'ō'ni wä'cki'''ta'Anⁿᴵᵏ, māne'megu kägō'i wī'cku'pAnigᵏᴵᵏ. Ceme'g äyīgi nänegutenw ä'tōtā'tīwāᵈtcᴵᵏ; āgwigä'' A'''penäᵈtcᴵᵏ: ä'ke'tcipyätō'wāᵈtcin ä'mānä'tenigᵏᴵᵏ. Īniᵈtcā' īni'n āne't ä'inā'kunA'mowāᵈtcā'pe'ᴬᵗ. Pe'kimegā'pe'e ne'cī'wi mānō'''puwAg ānetā'pe'ᵉᵗ. '''Ō' i'ceku'megu ä'Apenō'''iyägwe kewī'ckupe'su'-nepenA natawänetAmägwe wī'nⁿᴬᵗ. KäwA'g aiyō'' A'tä'wi,'' inäpi-'ā'pe'eᵗ cegä'megu wī'nⁿᴬᵗ. Ä'sägi'tīwāᵈtci tcA'tcawī' ā'gwi ke'tenA kägō'i kA'ckiinā'wāᵈtcinⁿᴵᵏ. Īnigä'megā'pe' ä'wäpimī'ᵈtciwāᵈtc ā'-pe'e wī'cku'pAnigᵏᴵᵏ. Kī'ci'senī'wāᵈtcin īnimegā'pe' ä'pemipA'se'-gwīwāᵈtcᴵᵏ. Kī'cäwī'wāᵈtcini nä'kā'pe'e Aᵈtcā'''megu ä'wäpinā'gä-wāᵈtcᴵᵏ. Īninigä'me'gōnin aiyō'wāᵈtcin ā'peᵉᵗ. Kī'cinägä'wāᵈtcini wī'nīmiwA'''Amegi nā'''kᴬᵗ. Näyāpi'megu nā'''kän ä'ca'wiwāᵈtci nīgā'-ninī'mitcig ā'peᵉᵗ. Kī'cegäwāᵈtcin ōnā'pe'e ä'nawAᵈtcikAnakA'na-widtc āpe'e PA'citōnīgᵏʷᴬᵗ; Aᵈtcā'''megu kī'citātA'gimänäniᵈtcini pīti'-gᵏᵉᵗ; äᵈtciᵈtcā'ᴵᵏ:

''NawAᵈtci'megu kekī'sāᵈtcime'nepen ᵢnu'gu nīnänAgä' änō'känA'-getcig ä'peminAto'menägw ä'uwīgī'yägwinⁿᴵᵏ. KīnwäwAgä'i yō'we wī'tA'cī'kAmäti'so'yägo'A kägō'ä' ä'nenī'wiyAne kīnwā'wA nā'''k i'''kwätigᵏᵉᵗ. WīnAᵈtcā' Anigänägä wīnA tcā'gi kägō'i kī'''ci'tōtᴬᵗ, Ke'cema'netōwᵂᴬᵗ, kī'cimAmāᵈtcī'''enAgᵏʷᴬᵗ, kī'cī'yätuge nā'''inā'i pAgi-'senenAgo'A 'ä'tcägī'yätuge wī'nA kägō'i kegipAgi'sene'nAgo'ᴬᵗ, kAbō'-tweyätugä'n ä'mämīnawitä'ä'te' ä'nätAmō'nAgo' ä'A'sämitcA'kwä'kunAmōnAgo'A keme'to'säneniwe'nenānⁿᴵᵏ. 'Cīnā'''i wīnai'yä'Apa neke-temAgi'''āwAgi neme'to'sänenīmAg ä'A'sämitcA'kwāpyä'se'tawag upemāte'sī'wenwāwᵂᴵᵏ. 'Wänä'yä'A'pA neke'tcimī'tA'minawä'āpA-nigᵏᴵᵏ.' Īnī'yätuge wī'n ä'citä'ä'te'e Ke'cemanetōwᵂᴬᵗ. 'Nā'inā'i wīnwā'w ä'pyänutAmu'gwä'igi wīnwā'w unepō'wenwāw īninaī'yōn ī'ke'tcimīnawänetA'mowāᵈtc uwī'yāwāwᵂᴵᵏ, wī'wī'ckwäwäge''siwāᵈtcᴵᵏ. ''Awitai'yä'Apa u'wīyä'A kī'ci''iwä'sᴬᵗ; nānōᵈtcimegu'yä'Apa' sägi'-petugᵏᵉᵗ.'' Ī'ni'wä' mAn i'tenä'ᴬᵗ: '''Ō' me'ce'gä' awitA'megu pā'ci manetōwi'sA kī'ci'ī'wägwänⁿᴵᵏ.'' Ī'ni tcā'gi wī'kīwinwäwäge''siwāᵈtcᴵᵏ. NīnAᵈtcā'megōni nī'ke'tcitA'ci'megōgᵏᴵᵏ.' Īnī'yätuge wī'n ä'citä-'ä'teᵉᵗ. Kabō'twe, 'näpi'wä'nA wītAmawAge nīᵈtcimanetowAgᵏᴵᵏ?

women) belong to the Bear gens. Then as many as have husbands who belong to the Bear gens are invited in a group. When they have sat down (some one) speaks. What KwäʻtāᵈtcīʻA says to them is: "Ho, take a good look at us. For you surely have been in love with us," she says. That is what she says. Then they, KwäʻtāᵈtcīʻA (and SäʻsäginōʻkwäʻA) serve the food, and SäʻsäginōʻkwäʻA brings bowls. At the time when they have served the food they eat. As soon as they have eaten they gather up the bones. That is what they do once in a while. Then they go and place the bones where the dog bones were placed. And then they, moreover, give their nieces and nephews food (anything) sweet, to consume, any little thing, sirup, strawberries, watermelons, much of any sweet food. For no particular reason they also do so to each other once apiece; (they do) not (do so) always; whenever they (have) brought much and when there is a great deal. That verily is how some regulate them ordinarily. Some are accustomed to eat together in very large crowds. "We just feed you sweet stuffs which you like, as you are children. There is still (some) here," they usually say for fun. As they are afraid of each other they often can not say anything to them. And they usually begin to eat the sweet (foods). When they have eaten then, indeed, they usually start to rise. Whenever they are done they usually again begin to sing. They usually sing the same songs which they have been singing. When they have sung a dance will again be given. And the head dancers usually do exactly the same (as they had done). Whenever they have danced PAʻcitōnīgwA usually stops to make a speech; (this will be) after there are many inside (the dwelling); verily (this) is what he says:

"We have made it hard for you to-day when those whom we employed started to summon you wherever you dwelt. For you must have been busying yourselves with some little thing, men, and you women. Verily, he, yonder being, he who created every little thing, the Gentle Manitou, he who made us move (i. e., have life), at the time, it seems, he had granted us boons, when he granted us to have everything, it seems, was very attentive when he saw that he had determined our lives to be too short. 'Why, indeed, I have made my people wretched in setting too short a span for their lives. Why, they (will) vex me very much thereby.' That, it seems, is what he, the Gentle Manitou, thought. 'At whatever time they come to death they will then carefully consider themselves, and they will wail: "No one surely could have made us; we must, indeed, have simply sprang forth from no particular reason." Or they might say this: "Ho, whoever it was, it could not have even been a manitou who made us." That is what all will go about wailing. Verily, I shall always be the one against whom they will talk.' That, it seems, is what he thought. Soon (he thought), 'What if I were to tell my

Nāpi'megu wanitä'ʻäwā'sa wī'cāwi neme'to'sänenīmenānag$^{k!}$. Wī-'cāwi'megu täpwä'ta'wiwāt$^{e'}$, 'ō' wäwenetcni'ʻs$^{A'}$.' Īni yätuge wī'n ä'cimāmīnawitä'äte'$^{e'}$. Kīci^{d}tcā'wīnanegutaiyagitä'äte' ininā'ʻyätuge negu't änō'kānā'te'e wī'kīwinato'māni^{d}tc$^{!'}$. Wīnagä'ʻyätug ä'pwāwī-yätugekī'sātänemā'te'e kī'cipemikegyä'kinawātapi'ā^{d}tci' aiyō'' man a'kī'g$^{k!'}$. Nā'ʻinā' wī'na yätu'ge kī'citcāgipyāni^{d}tci kī'cimegu'yätugetcāgimenwapinite' uwī^{d}tcimanetowa' ininā'ʻyätuge wī'na pa'segwī'te'e wī'na Ke'tcimanetōw$^{wA'}$. 'Na'ī', wī'wītamōnagōweku'i wä^{d}tci māwa^{d}tcime'nagōw$^{we'}$, wä^{d}tci pwāwikī'sātäneme'nagōwe kī'citcāgimenwa'piyägwe keta'ki'menāg$^{k!'}$. Mā'agi^{d}tcā' anemime-'to'säne'niwagi ku^{d}tcī' nīna nekī'cimamā^{d}tcī'ʻāwag$^{k!'}$, cewä'na kegime'si'megu ketā'tagwi'ume'to'sänenī'mipena ta'ʻswi "manetōwa" änenag$^{kwe'}$. Wī'pwāwi^{d}tcā'i, "Wīnamā'i 'īni'ni kī'ci'äwa," i'citä'äyäg$^{kwe'}$. Kemamātomenepwa^{d}tcā'i wī'a'semi'ʻiyäg$^{kwe'}$. Wī-'anemiwī'nakäketemi'nawäg$^{kwe'}$: kīnwā'w äyīgi keta'ʻtōpw inäne'-^{d}tcigan$^{n!'}$, me'sōtä'w ä'nänegu'tiyägwe kekegapi'p$^{wA'}$. Īniku'ʻmegu wī'anemi'cigenw änemi'ciketeminawäwägwäni kō'ci'seme'nānag$^{k!'}$. Nī'naiyō' nekī'cimamā^{d}tcī'ʻāwag$^{k!'}$: ī'n ä'ciketemi'nawag$^{k!'}$. Cewä'na ketäna'i wäwīgi'e'tīgini netōta'wāwag$^{k!'}$. Nā'ʻinā'i kī'cipagi'ʻsenagi keta'ki'menāgi neguta', wī'na nō'^{d}tc$^{!'}$, ma'ci'ʻki nekegi, nō'^{d}tc$^{!'}$, pagi'senama'wāwag$^{k!'}$, nō'^{d}tc$^{!'}$, wī'ta'ci, nō'^{d}tc$^{!'}$, kī'cigenamāti'-'sowā^{d}tc$^{!'}$, nō'^{d}tc$^{!'}$. "Ā'kunäwa"^{d}tcā'$^{!'}$, nō'^{d}tc$^{!'}$, kī'itama'wāpen$^{nA'}$, nō'^{d}tc$^{!'}$.'

"Īnī'yätug$^{ke'}$, nō'^{d}tc$^{!'}$, änā'te' uwī^{d}tci, nō'^{d}tc$^{!'}$, manetowa'$^{!'}$, nō'^{d}tc$^{!'}$.

" 'Kegime'si^{d}tcā', nō'^{d}tc$^{!'}$, kī'agāwātamawāpen$^{nA'}$, nō'^{d}tc$^{!'}$. Me'tenō'ʻi me'kwänemenagwin$^{n!'}$, nō'^{d}tc$^{!'}$, ī'n$^{n!'}$, nō'^{d}tc$^{!'}$, wī-'u^{d}tci'ata'maiyag$^{kwe'}$. Kā'ta wī'na pemāgwanāwāte wa'nimō'ckwe pemi'atā'penamawīyägäg$^{ku'}$, nō'^{d}tc$^{!'}$. Nīnaiyō' mō'ʻtc ā'gwi mō'ʻtci negu'ta'pwāgā' a'ckunamāti'soyānin$^{n!'}$, nō'^{d}tc$^{!'}$. Nā'ʻka wī'n ä'unanagutā'miwā^{d}tci nepagi'senamawāwag anemu'ʻte'sani wī'ta'cikäke'cä'mowā^{d}tc$^{!'}$. Nā'ka'^{d}tci kägō' änänetamo'wā^{d}tcin uwī'yāwāwi kīnā'gwi wī'pematā'pe'kwänāwā^{d}tc$^{!'}$. Me'tenō'tcā' äyī'gi me'kwäneme'nagwin īni me'ʻtenō'i wī'täpe'sinuta'mawagwe tepa^{d}tci^{d}tcā'$^{!'}$. Ume'to'säneniwenwāgi kī'inānetamawāpena mä'kwäneme'nagwini kō'ci'seme'nānag$^{k!'}$. Nā'ʻka tcāgi'megu neta-'cināgwi'ta'wāwagi wīnwā'wa nepete'ʻsiwan$^{n!'}$. Kāta^{d}tcā' äyī'gi me'cemegō'na'i pemi'atā'penamawī'yägägu pemāgwanāwāt$^{e'}$. Me'tenō'ʻi pyätenamōnāgwän īni wī'u^{d}tci'anemikīnā'natäpe'ʻsi-yag$^{kwe'}$. Kāta^{d}tcā'i' cä'ʻcki ta'citäpe'si'käg$^{ku'}$. Ä'cinatotā'seno'-wagwän ā'cita'm īni kī'inäne'māpen$^{nA'}$. Pemāte'ʻsiwen i'cinatotā'ʻsenag$^{kwe'}$, īn inä'nemag$^{kwe'}$, ī'ni wī'i'cigen$^{w!'}$. Nā'ʻka tcā'g ä'cigi'ni^{d}tci'i mī^{d}tcī'pä'a'i netcāgiwīnwāwa nekegipagi'se'nāwag$^{k!'}$.

fellow manitous? Perhaps by chance our people might forget. If by chance they were to believe me, ho, it would be fine.' That, it seems, is what he carefully considered. Verily, as soon as he thought of one person, at that time, it seems, he sent one being to go about summoning them. For he did not think it difficult for those whom he had established in succession in very well-known places here on this earth. At the time, it seems, when all had come, when all his fellow manitous were well seated, at that time, it seems, he, the Great Manitou, started to rise. 'Well, I shall indeed tell you why I have called you together, and why I do not think it difficult for you as soon as you all are well seated on our land. Verily, though I myself have made the future people to move (i. e., have given them life), nevertheless they are all our people collectively as many of us as they call "manitous." You must not think, "He indeed made them." Verily, I ask you to help me. You must continue indeed to take pity upon each one of them: for you also own a blessing; all of you, each and every one, has the power. In whatever way you continue to bless our grandchildren will indeed continue to be valid. I have made them to move (i. e., have life) here: that is how I bless them. But in remorse I treated them in a way that is pleasing. At the time I placed them somewhere on our earth, so be it, I granted them, so be it, a weed, so be it, to be with them, so be it, that they would raise for themselves, so be it, there, so be it. "Tobacco," verily, so be it, we shall call it for them, so be it.'

"That, it seems, so be it, is what he said to his fellow, so be it, manitous, so be it.

"'Verily we all, so be it, shall desire it of them, so be it. Only whenever they shall remember (i. e., worship) us, shall we be able to smoke. Do not take it from them if they (merely) pile it up heedlessly, so be it. Even I have not saved even one pipeful for myself, so be it. And I (have) granted them a dog for them to pet where they have the center of their dwelling. And whenever they desire anything for themselves they shall confidently take (their pets) up by the neck. Only, indeed, whenever they also remember (i. e., worship) us, then only shall we be truly thankfully satisfied with (their sacrifice). We shall bless our grandchildren with regard to their lives whenever they remember (i. e., worship) us. And I (have) made every kind of harvest crops appear for them. Also do not start to take them from merely any one if they pile them in a row. Only whenever they extend them to us shall we thereby continue to be satisfied. Do not, verily, be merely satisfied there. In accordance with whatever they ask of us, in return we shall so bless them. If they ask life of us, if they think of us that way, it shall be so. And I (have) granted every kind of game animals to be with them. Verily also

Me'tenō'tcā'' äyī'gi mä'kwäneme'nAgwini wī'u^{d}tci'anemiwī'natäpe'siyAg$^{kwe't}$. Īni^{d}tcā'i wä'^{d}tc aiyīgwāmime'nAgōwe wī'ane'mikäketemi'nawägwe keme'to'sänenīme'nānAg$^{k!t}$. Wīnwā'wA^{d}tcā'' mā'A'gi kō'ci'semenāna'i wī'mawiwī^{d}tcime'to'sänenī'mäwAg$^{k!t}$. Wī'nA mā'A'n A'ckutänä''siwAn ä'cī'gwike'cäwä''cini^{d}tci wī'wAnäpänō'kAtawägwänA 'ī'nA wī'n ätAmōnAgōwe wī'käketemi'nawäg$^{kwe't}$, nAna'wä'kAmi wī'kīwitAnwäwägi''tōgwän$^{nA't}$. Īni^{d}tcā'i wī'u^{d}tci'Anemi'u^{d}tcike'kä'nemAgw änäneta'mowā^{d}tc uwī'yäwāw$^{w!t}$. Wī'nA mA'n A'ckutä'nä'sīwA mA'n änegi'kwäme'ki''senigi mA'ni ketA'ki'menāni 'ī'ni wī'inegi'kwi''tawAgw unämoweni wī'u^{d}tcipāwikīnōte'kwātowAnenAg$^{kwe't}$. Nā''kA wī'nA mA'nA wī'n A'ckutänä'sīwA wīnA'megu'u wī'Aneminīgäni'A'tAmäwA 'A'sä'māwAni nā''kA kägō'' ä'kwitäpāpi^{d}tci kägō' aneminemA'tänige wīnAmegu wī'mene'tāmitä'pe'sīwA kägō''i pyätenAmō'nAgwin$^{n!t}$. Cewä'n ā'gwi ā''penäwi wī'tA'citätäpe''si^{d}tcin$^{n!t}$. Wī'n äyī'gi me'ce'megu wī'Aneminänemāgwäni wī'Aneminä'nemäw$^{wA't}$. Änänemāgwän īni'megu wī'Anemi'cigenīw$^{w!t}$. Cä''cki pemāte''siwen āmitA'ci'inänetA'mawā^{d}tci kō'ci'semenā'na'$^{!t}$. Nā'kA'^{d}tcigä'' wīn āmi'citA'cinō'kAnetA'mawā^{d}tci kō'ci'semenā'na' umAne'senō'wāwAni wī'i'cipwāwi'Anemikägō'ini^{d}tc uwī^{d}tcī'ckwe''wāwa'$^{!t}$. Ā'penäwi'megu wī'Anemipe'cigwā^{d}tcimwi''tawā^{d}tci kō'ci'semenā'na' Anemiwīta' māgut ä'cinAtawänetAmini^{d}tcin$^{n!t}$. Ī'n āmi'cipāwiwAnä'nemAg$^{kwe't}$. Wī'nA nā'kA'^{d}tci mA'n ä'utAnenämini^{d}tci wī'mawitA'ne'sīwA; wī'mawitA'ciwāwītaiyā'kwāpAtAmawäwA me'to'sänenī'wiwen$^{n!t}$; wī'nAgä'i wī'u^{d}tcinowā'ko'ogoni^{d}tc ā'ku'näwAn$^{n!t}$; nā'kA'^{d}tci wī'AneminemAtōnowāgwäni wīnwā'wA mämene'tāmi wī'nīgänitäpe'sinutA'mowā^{d}tc$^{!t}$. ''Täyäpīgwä'cigA''^{d}tcā' ī'i'gwA kō'ci'semenā'na'$^{!t}$. Kägō' ä'cipAnā^{d}tci'monit A'ckutänä''siwAni wī'nāni wī'AnemitA'cipe'kā'^{d}tcimā^{d}tc ā'ku'näwAni nā''k änemitAgwā'kunAmōnowAgwän$^{n!t}$. Wī'nA^{d}tcā'i mA'n äyīgi kekī'cegu'menän änegi'kwānA'kwAgō'tänig ī'n äyī'gi wī'inegi'kwi''tawAgw unämoweni wī'pwāwiwīnAtA'cikīwinō'te'kwātomenAgwe mä'kwänemenAgwi'i kō'ci'semenā'na'$^{!t}$.'

''Ōniyätuge wī'n ä'pyä^{d}tcī'yätugepītigāgo'wāte'^{et}, wī'nA nō'^{d}tc$^{!t}$, ne'nu'sōn$^{n!t}$, wīnai'yätug ä'pāwitAgwinAtomāgAnī'wite'^{et}. Ōniyätugegä'' wīnA nenu''sw ä'kAnawi'te'^{et}: 'wī'na'itepowānāwägwäni kō'ci'semenānAgi wī'Anemiketemi'nawäg$^{kwe't}$. NīnAnä' ä'AgāwātAmāni wī'Anemi'AtAmaiyān ā''kunäw$^{wA't}$: ī'ni wä^{d}tci pyä^{d}tcipītigA''soyān$^{n!t}$. Cewä'n ā'gwi ke'känetAmānini nī'nA ne'ci''cāpwä''c ä'pāwinAtomāgAnī'wiyān$^{n!t}$. Nī'n äyī'g A'tä'w āmi'ci'inänemAg$^{k!t}$.' Īnī'yätuge wī'n ä'wäpināgwi'u'te' ä'menwA'pī'tcigite'^{et}. Ōni yätuge kī'cinägwi'u'te'^{et}, 'ī'ni 'wä''megu,' ä'ine'te'^{et}. 'Ā'gwi. Käwagi'megu,' ä'ite'^{et}, nā'kA'megu yätug ä'ā^{d}tciwäpināgwi'u'te'^{et},

only whenever they shall remember (i. e., worship) us, shall we thereby continue to be satisfied. That verily is why I strongly urge you to continue to bless each one of our people. They verily, these (manitous), must go and live with our grandchildren. Whosoever shall have the courage to take up this Spirit of Fire as he lies in ashes, he is the one I tell you to bless, (and) whosoever shall go about wailing in the wilderness. That verily is how they will make us know what they desire for themselves. We shall make the breath of this Spirit of Fire to be the size of this our earth, so that he will not fail to make us hear (their messages). Again, this Spirit of Fire shall continue to be the first to smoke tobacco, and as far as he sees anything from afar, if it continues to stand (i. e., if a kettle is hung up), he shall be the first to be satisfied with it whenever they offer us anything. But he shall not merely be very well satisfied there. He also shall continue to bless (our grandchildren) in whatever way he desires. Whatever way he continues to bless them will be so. He should contrive to merely bless our grandchildren then with life for the sake of (their tobacco and other offerings). And, moreover, he should then contrive to soften our grandchildren's wars so that their foes will thus be as nought. He shall continue to uprightly interpret our grandchildren's (messages to us for each of them) alike if he continues to be told what they desire. In that way their thoughts should contrive not to miss us. Moreover, he, this one, shall go and be where they have their smoke hole; he shall go there and watch (their) life from both sides; and he shall thereby be given a whiff of tobacco; moreover, they (the Spirit of Fire and He-who-lies-with-his-face-in-the-smoke-hole) shall continue to be the very first to enjoy whatever (the people) shall continue to boil for us. "He-who-lies-with-his-face-directed-downward" he shall truly be called by our grandchildren. If the Spirit of Fire shall in any way err in his speech, He-who-lies-with-his-face-directed-downward shall then continue to thoroughly explain about the tobacco and whatever (the people) continue to boil for us. Verily we shall also make his breath the size this sky of ours hangs, so that he will not fail to make us hear (the messages) of our grandchildren who remember (i. e., worship) us.'

"Thereupon, it seems, a buffalo came in, so be it, (where) they (were deliberating), as, it seems, he was not invited with (the others). And then, it seems, the buffalo spoke: 'I suppose you are holding a council over our grandchildren to decide how you will continue to bless them. Now I also desire to smoke tobacco in the future: that is why I (have) come and entered. But I do not know (the result of your deliberations), being alone, as I was not invited. There is also something with which I might contrive to bless them.' Then, it seems, he began to make himself appear (as if) he were of a good age. And, it seems, as soon as he had made himself appear (so) he was

Nī'cō'ɴamegi pe'ki'megu'u ä'pA'cito'i^{d}tc ä'wâpe'cki'tepä^{d}tc^{lc}. 'Wī'ɴA mAni^{d}tcā',' ä'i'te'^{et}, 'Anemi'inänemAgi wī'ɴA kō'ci'seme'-nänAg^{klc}.' ' 'Ō', 'ō', īni wä^{d}tcA'megu,' ä'ine^{d}tc^{lc}. 'Āgwi. KäwAgi ku^{d}tcī'megu'^{uc},' ä'ciwä'te'e wī'ɴA nenu''s^{wAc}. Ne'sōɴamegī'yätug ä'wäpinägwi'u'te'^{et}. Īnī'yätuge pe'ki'megu ä'pō'si'megupA'cito'ä-'ite'e' 'ApinAmegu yätugemegu'u ä'kīwiwāwītōne'ke ä'u^{d}tci'āpAtā-'u'te' ä'pō'sitäwike''kyā^{d}tc^{lc}. 'Mani^{d}tcā' ī'Aneminänemag^{klc},' ä'i'te'e wī'n^{nAc}. Ōnī'yätug^{kec}, 'īni'wä'megu āminä'nemA^{d}tc^{lc},' ä'ine'te'^{et}; 'pe'ki^{d}tcā'megōni wäwenetw īn Anemi'inänemAt^{ec}. Ce'ku^{d}tc ä'A'sämimA^{d}tcowīyä''iyAni wä'^{d}tci pāwinAto'menāg^{kec}. "Mī'kwi'ā''sA 'wänA kō'ci'seme'nänA'^{lc}," ne''sipen^{nAc}. Cewä'ɴA pe'ki'megu wä'wenetw ä'pāwinAto'meneg^{klc}. Ä'pyä^{d}tci'megupītigA-tōyAni kīya'w āwA'si'megu'u i'ciwä'wenet^{wlc}, ä'wâpAtō''ciyāgegä'i kīn änemi'inä'nemA^{d}tci kō'ci'seme'nänAg^{klc}. Īni^{d}tcā'yätuge-megu,' ä'ine'te'^{et}. ' 'Ō' käwAgi'megu,' ä'i'te'^{et}. 'Ke'tenA'megu netA'sämike'tenA'A'sā'mimA^{d}tco'wīyä'^{lc}. Cewä'nänugi wā'wutAmi wī'tA'ciwâpA'tAmAgw änāte''siyAg^{kwec}. Ā'gwi na'āpAtā'nigin^{nlc}.' Ōnī'yätuge nā'kA'^{d}tc ä'wäpinägwi'ute'^{et}. Pe'ki'megu'u nA 'ä'āno'-nAmā^{d}tc ä'pō'si'meguke'kyāte'^{et}: cä'cki'megu ä'kīkīyōtä'te' ä'pāwi'megukA'cki'tō'te'e wī'peme'kā^{d}tc^{lc}. 'Īni^{d}tcā'i nä''nīn änemi-nä'nemAgi kō'ci'seme'nänAg^{klc}. Äyīgi ku''^{c} nīnA nemanetōwi,' ä'i'te'^{et}. 'Ke'tenA^{d}tcā''megu ä'A'sā'mipāwimenwi'i'cime'to'sänenī'-wiyān^{nlc}, cewä'n īni'megu wī'Anemi'cigenīwi tA''sōnōgi nä''nīnA wī'Anemi'inänemā'wAgäni keme'to'sänemīme'nänAg^{klc}.'

"Ätīte'e wī'ɴA nī'gānītA nenu''s^{wAc}. Īnī'yätug^{kec}, nō'^{d}tc^{lc}, ä'cawiwā'te'e nā''inā' wīnwā'w ä'tepowā'nAgo'^{Ac}.

"Īnigä''yätug^{kec}, nō'^{d}tc^{lc}, nīnā'n ä'cimīnawäneta'ge'e kAbō't^{wec}, nō'^{d}tc^{lc}, nīnā'n^{nAc}, nō'^{d}tc^{lc}, neke'te'sī'menān^{nAc}, ä'A'ckimāmīnawä-netA'ge' ume'to'sänenī'wiwen^{nlc}, ä'pāwike'käneta'māti'su^{d}tc ä'kwāp-yä'senigwän upemāte''siwen^{nlc}, nō'^{d}tc^{lc}. 'Tānī'yätug āmu^{d}tcike'-käne'tAmān^{nlc}?' Īnī'yätug ä'citä'äte'e'yätug^{kec}. 'Nā'kA'^{d}tci tānī'-yätug āmi'cike'käneta'mawAgi netō'gimām ume'to'sänenī'ma'i nīgāni wī'Anemi'cime'to'säneniwi'nigwän^{nlc}, Apeno'a'i nā''k u'ckinawä''a'^{lc}, i'kwäwa'^{lc}?' Ä'pāwinīgänike'käneta'mawā^{d}tc^{lc}. Nā''k^{Ac}, nō'^{d}tc^{lc}, ä'cā'pe^{d}tcī'kāgwini^{d}tc utōgi'māmAn A'pe'näwen āmi'ci^{d}tcā'ipōnī'kāg-winigwän äyī'g ä'pāwike'käneta'mawā^{d}tc^{lc}. Mī'ckuta'megu ä'cā-'pe^{d}tcipegi'ckota'mawu^{d}tc utōgi'māmAn upe''tawän ā'co'wi meno'tän āmi'ci^{d}tcā'ipōnänetAma'wātän^{nlc}. Ä'pāwike'käneta'ge' īninä'tcā''yä-tuge wä'^{d}tci kAbō'twe kA'ckimīnawâpAmā'te'e keme'cōme'senänAn A'ckutänä''siwAn^{nlc}. 'Manigä'', wī'ɴA nō'^{d}tc^{lc}, āmu^{d}tcike'känetA-mān^{nlc}, nō'^{d}tc^{lc}, änemi'cike'nugwäni nīya'w^{wlc},' ä'citä'äte'e'yätuge nepA'cito'e'menān^{nAc}. Īni^{d}tcā''yätuge kī'cinegutaiyAgitä'ä'te' ī'n ä'pemī'yätuge'Atā'penA'ge'e keme'co'e'nänAni' cīgwAnä'tA'mini^{d}tc^{lc}, wī'ɴA ke''ke'cäw ä'ce'cowīgwänute'e'. Kī'ciwä'cī''ute' ä'nawA^{d}tci-

told, 'well, well.' 'No. Pray wait,' he said, and again, it seems, he began to change his appearance. The second time he was a very old white-headed man. 'Verily this verily is how I shall continue to bless our grandchildren.' 'Oh ho, that is fine,' he was told. 'No. Wait a while yet,' the buffalo said. It seems he began to change his appearance a third time. Then, it seems, he was such a very old man that he went about supported by two canes, he was so very old. 'This is how I shall continue to bless them,' he said. Then, it seems, he was told, 'That is the way you will contrive to bless them; if you continue to so bless them it (will) be beautiful. It was merely because (you have the reputation of) being too mean that we did not summon you. "Perhaps he might harm our grandchildren," we said. But it is very good that you were not summoned. It is much better that you brought yourself in (here) and showed us how you will continue to bless our grandchildren. Now probably you are done,' he was told. 'Oh, wait yet a while,' he said. 'Surely I am altogether too mean. But to-day we should (not) uselessly examine the nature of our lives. It does not look right.' Then, it seems, he again began to change his appearance. He was utterly unable to move he was so aged; he merely, indeed, crawled around as he was not able to walk. 'That verily is how I also shall bless our grandchildren. Verily I also am a manitou,' he said. 'It is indeed true that I do not live too good a life, but in as many ways as I shall continue to bless our people they will be valid.'

"(That) is what the leading buffalo (and the other manitous) said to each other. That, so be it, it seems, is what they did when they held a council over us.

"I suppose this is what, so be it, our, so be it, venerable one soon thought of when he first carefully considered his life, as he did not know how far his life would extend, so be it. 'How, pray, could I contrive to know it?' That, it seems, is what he thought. 'Moreover, how, pray, may I contrive to know how my chief's people shall continue to exist as mortals in the future, the children and young men, and women?' For he did not know about their future. And, so be it, he did not know how disease which ever vexed his chief ('s village) would really contrive to cease so dnoig .(And he did not know) how the foe from without who by chance ever spoke evilly against his chief's fire (i. e., town) could contrive to cease thinking of it. As he did not know (these things) at that time, it seems, is why he soon was able to contemplate reflectively our grandfather, the Spirit of Fire. 'This, so be it, is how I shall learn, so be it, how my life will be in the future,' is what, it seems, our old man thought. Then verily, it seems, as soon as he thought (this) one thing, he started to pick up our grandfather, coal ashes, and rubbed his face with charcoal. As soon as he painted himself he stopped to offer (our

wī'napagi'senamawāte' utā'ku'nämanⁿ|ᵏ, ä'nawaᵈtc|ᵏ, wī'na nō'ᵈtc|ᵏ, atamä'ā'te'e', wī'na nō'ᵈtc|ᵏ, nanō''ckwe wītamawā'te'e, 'ma'na ke'sa'ka'amōne nene''sämāwʷᴬᵉ'; ä'pāwiᵈtcā'ike'känetamāti''soyān ä'kwi'senugwäni neme'to'sänenī'wiwenⁿ|ᵏ, wī'na nō'ᵈtc|ᵏ, wī'utwäwägi''tōyānⁿ|ᵏ; wī'natawike'känetamānⁿ|ᵏ. Mō'tci'megu negutenw ä'wâpagi ke'känetamāti''soyāni wī'anemi'cike'nugwäni nīyawʷ|ᵏ. A'pe'näwen ä'ā'peᵈtcī'kāgwiyāge wī'natawiᵈtcā', nō'ᵈtc|ᵏ, ke'käne'tamān āmi'cipōnī'kāgwiwāgänⁿ|ᵏ, nō'ᵈtc|ᵏ; wī'utwäwägi''tōyānⁿ|ᵏ. Tcā'gᵏ|ᵏ, nō'ᵈtc|ᵏ, ä'cā'peᵈtci, nō'ᵈtci', pegi'ckuta'mawuᵈtc ā'co'wi me'notane netō'gimām ä'pe'ta'wanāᵈtc ume'to'sänemīma'|ᵏ, nō'ᵈtc|ᵏ, āmi'ciᵈtcā'ipōnipegi'ckutama'wātän ä'natawäneta'mawagᵏ|ᵏ. Ī'n äyī'gi wī'kīwi, nō'ᵈtc|ᵏ, kīwäwägi''tōyāni nīya'wi.'

"Īninā'tcā' ä'tagāwi, wī'na nō'ᵈtc|ᵏ, nō'ᵈtc|ᵏ, nā''inā' i'nowäᵈtc|ᵏ, ä'ciwīnanawaᵈtci, nō'ᵈtc|ᵏ, kakanōneti'sute'e', nō'ᵈtc|ᵏ, nīnā'nagä'i nepa'cito'e'menānⁿᴬᵉ, nō'ᵈtc|ᵏ.

"Kī'cinowī'te'e', nō'ᵈtc|ᵏ, īninā''yätuge nanawä''kamigi kīwäwägi'tōte'e nanō''ckʷᵉ'. Ä'kīwi'ina'inatämu'te'e wī'ke'känemä'wä'gä'i peminapi'nigwäni manetowa'|ᵏ. Nanō''ckʷᵉ', nō'ᵈtc|ᵏ, ä'kīwi, wī'na nō'ᵈtc|ᵏ, kegime'ckineᵈtcänu'te'e', nō'ᵈtc|ᵏ, une'sä'māwan äkīwi, nō'ᵈtc|ᵏ, nanātwä'wä'tag ume'to'sänenī'wiwenⁿ|ᵏ. Kegaiyā yätu'gän ä'me'ku'ckawā'te' me'tegwine'niwa'i tcā'g ä'i'cina'egā'pāniᵈtc|ᵏ. Pāpe'gw ä'ta'cipā'pīwenamawā'te' utā'ku'nämanⁿ|ᵏ. Pāpe'gw ä'tanātotamawāte'e kīwi'utwäwä'gi'tōᵈtcī'. Ta''sōnōgi nätawike'känetamā'ti'suᵈtc ä'tanātotamawā'te'ᵉᵉ'. Ä'wīta'mawāᵈtc äketemägime'to'säne'niwiᵈtc|ᵏ. Tcāgī'yätuge wī'na mä'ku'cka'wāᵈtci' a'senäpäne'niwa'i tcā'gi wī'n ä'inäpe'ki''ciniᵈtci nanō''ckʷᵉ', nō'ᵈtc|ᵏ, ä'ta'ci'a'kwiᵈtci tepi, nō'ᵈtc|ᵏ, ä'ta'cīyätugepā'pīwenamawāte'ᵉᵉ', ä'ta'ci, nō'ᵈtc|ᵏ, pāpaginīgwägāpāte' ä'wītamawā'te'ᵉᵉ', wī'na nō'ᵈtc|ᵏ, 'īni, wī'na nō'ᵈtc|ᵏ, īnu'g utwäwägi''tōyānⁿ|ᵏ, nō'ᵈtc|ᵏ.' Ä'ināte'ᵉᵉ', nō'ᵈtc|ᵏ. Nanō''ckʷᵉ', nō'ᵈtc|ᵏ, ta''sōnōgᵏ|ᵏ, nō'ᵈtc|ᵏ, ä'wītamawā'te'ᵉᵉ', nō'ᵈtc|ᵏ, ä'cinatawäneti'suᵈtc|ᵏ, nō'ᵈtc|ᵏ. Nīnānagä''yätug ä'cawite'e'yätugᵏᵉᵉ', neke'kyāme'nānagᵏ|ᵏ, nō'ᵈtc|ᵏ. Tcā'gᵏ|ᵏ, nō'ᵈtc|ᵏ, nepi nä'tagⁿ|ᵏ, nō'ᵈtc|ᵏ, pāpe'gw ä'ta'ci, nō'ᵈtc|ᵏ, paginā'te' une'sä'māwanⁿ|ᵏ. Tcā'gᵏ|ᵏ, wī'na nō'ᵈtc|ᵏ, pemi, nō'ᵈtc|ᵏ, manetowäneta'geᵉᵉ', nō'ᵈtc|ᵏ, ä'pemi, nō'ᵈtc|ᵏ, sa'ka'wätōte'ᵉᵉ', nō'ᵈtc|ᵏ, nīnā'nᴬᵉ', nō'ᵈtc|ᵏ, nepa'cito'e'menānᴬᵉ', nō'ᵈtc|ᵏ. Īninā'tcā''yätugᵏᵉᵉ', nō'ᵈtc|ᵏ, na''ina'yätugᵏᵉᵉ', nō'ᵈtc|ᵏ, ä'katawinā'inā'pāpagitä'penä'tōte'ᵉᵉ', nō'ᵈtc|ᵏ, kī'cī'yätuge, nō'ᵈtc|ᵏ, kwīye'nᴬᵉ', nō'ᵈtc|ᵏ, yätu'ga' ä'i'cawi'te'ᵉᵉ', nōᵈtc|ᵏ, kī'cī'yätuge, nō'ᵈtc|ᵏ, me'siwe, wī'na nō'ᵈtc|ᵏ, nānōtāgu'si'te'ᵉᵉ', a'kwi'ᵈtc a'kī'gᵏ|ᵏ, nō'ᵈtc|ᵏ, kabōtwe'yätugᵏ|ᵏ, nō'ᵈtc|ᵏ, negu't|ᵏ, wī'na nō'ᵈtc|ᵏ, ä'ka'cki, wī'na nō'ᵈtc|ᵏ myāna'onā'te'ᵉᵉ', wī'na nō'ᵈtc|ᵏ, ugimāne'niwani ne'nu'sōnⁿ|ᵏ, nō'ᵈtc|ᵏ. Kwīye'nᴬᵉ', wī'na nō'ᵈtc|ᵏ, gä', wī'na nō'ᵈtc|ᵏ, utwäwä'gi'tōᵈtc ä'inänemegu'te'ᵉᵉ', nō'ᵈtc|ᵏ. 'Keketeminō'nᵉᵉ',' nō'ᵈtc|ᵏ, ä'igute'e'yätugᵏᵉᵉ', 'ä'pāwike'känetamāti''soyani keme'to'sänenī'wiwenⁿ|ᵏ. Īniᵈtcā'i ketenä'nemene wī'täpa'ku''ckamanⁿ|ᵏ,

grandfather) his tobacco, and stopped, so be it, to give him a smoke, so be it, and said blindly to him, 'I give this my tobacco as a burnt sacrifice to you; as I do not know the span of my life, so be it, is why I shall go about wailing; I desire to know it. I do not even know that my life will last one (more) day. Since disease ever troubles us, I desire, so be it, to know how it might cease pestering us, so be it; so I shall go about weeping. As, so be it, all our foes from without ever, so be it, speak against our chief as he kindles a fire for his people (i. e., has a village), so be it, I desire to know how they might cease speaking against him. That, also, is why I shall go about wailing.'

"That, verily, is a little of what our old man said, so be it, at the time when he stopped to speak of himself, so be it.

"As soon as he went out, so be it, then, it seems, he went about wailing blindly in the wilderness. He went about wailing, as he did not know where the manitous were located. Blindly, so be it, he went about, so be it, with tobacco in his (extended) open hands, so be it, as he went about, so be it, asking for his life. Finally, it seems, he stumbled over all trees as they stood in his path (?). At once he scattered his tobacco for them there. He at once narrated to them why he went about wailing. He then told them as many ways as he desired to know about himself. He told them that his life was wretched. It seems that he blindly, so be it, scattered (his tobacco), so be it, on the surface of all rock spirits over which he stumbled as they lay in a solid (mass), and stood there, so be it, shedding tears as he said to them, so be it, 'that, so be it, is why I wail today, so be it.' That is what he said to them, so be it. Blindly, so be it, he told them, so be it, as many as he desired to be blessed, so be it. And that, it seems, is what happened to our venerable one, so be it. He at once cast his tobacco, so be it, at all, so be it, waters he saw, so be it. He considered them all, so be it, as he came to them, manitous, so be it, and our old man, so be it, made offerings (of tobacco) to them in order, so be it. Verily at the time, it seems, so be it, he had nearly starved himself to death, so be it, precisely, so be it, as soon as, so be it, it seems (this) had happened to him, so be it, as soon as, it seems, so be it, he had been loudly heard everywhere, so be it, on the surface of the earth, so be it, soon, it seems, so be it, he was able, so be it, to make one, so be it, chieftain, a buffalo, so be it, sorrowful, so be it. And he, so be it, was blessed, so be it, for exactly, so be it, the reasons he wailed. 'I bless you,' so be it, he was told, it seems, 'as you do not know about your life. Verily I so bless you that you will reach, so be it, old age; and I shall continue to will disease away from you whenever it stands about; moreover, as you do not know

nō'ᵈtcˡᵗ, ke'ᶜkyäwenⁿˡᵗ; nā'ᶜkA wīᶜAne'mi, nō'ᵈtcˡᵗ, mīwänetA'mōnān Aᶜpeᶜnäweni kīwigāpāmigAᶜkinⁿˡᵗ; nāᶜkA'ᵈtci wī'n äᶜpāwikeᶜänetA'-mawAᵈtci ketō'gimāmA wīᶜAnemiᶜciᶜAnemiwīᶜcigāwAgiᶜse'nigwän upe'ᶜtawānⁿˡᵗ, īniᵈtcā'ᶜ, nō'ᵈtcˡᵗ, ketenä'nemen äᶜketemi'nōnānⁿˡᵗ. Mōᶜtciᶜmegu āᶜco'wi me'nōtAne wā'wuᵈtci myānotA'mawāte wīᶜAne'miᶜAᶜkwi'täᶜäᵈtcˡᵗ. PāwināᶜkA'ᵈtcipōnitäᶜät u'wīyawi wīnA'megu nai'yänenwi wīᶜAnemiᶜā'wutAmᵂᴬᶜ. Īn äyī'g īnu'g änäne'menānⁿˡᵗ. Nā'ᶜkA wī'n äᶜcAᶜkōwäᶜse'tōnāni täpā'tAmāni negu'twāpyägᵏˡᵗ, äᶜi'tAmāg äᶜmanetō'wiyägᵏᵉᵉᵗ. Āgwiᵈtcā'ᶜi wä'wītep inäneme'nānin äᶜketemi'-nōnānⁿˡᵗ.

"'ManiᵈtcāᶜA wī'nA pämāme'ᶜkiᶜsegi netAᶜkimenāni nā'ᶜināᶜ äᶜmawi, nō'ᵈtcˡᵗ, kuᶜkänetAmo'wägäni nā'ᶜkA nekīᶜcigu'menāni kunepänetAmo'wägäni mA'n äᶜkwänetA'mōnānⁿˡᵗ: neᶜki wīᶜAnemitäpwä'-migAᶜki mA'n īnu'g äᶜciketemi'nōnānⁿˡᵗ. Āᶜkoᶜwiᶜ wīᶜAnemimeᶜtoᶜ-sänenī'wigwänA wīᶜAnemiᶜcikA'ᶜckowäᵈtcˡᵗ, AneminAtotāᶜsutemāᶜi meᶜ-toᶜsänenī'wiwenⁿˡᵗ, wīᶜAnemimämeᶜkwänetAmō'nAgwänⁿᴬᶜ. MA'nⁿˡᵗ, nō'ᵈtcˡᵗ, änäne'menānⁿˡᵗ. Ā'gwi neᶜci'ᶜkᴬᶜ, nō'ᵈtcˡᵗ, neᶜci'ᶜkA ketemi-nō'nāninⁿˡᵗ. Negutiᵈtcā'ᶜ wī'n änegiᶜku'ᶜckAmAni mīᶜsōn änegiᶜ-kwiketemi'nōnānⁿˡᵗ, noᶜcī'ᶜˡᵗ; pāwinō'tApō'ninèneᶜkänetAma'wiyAnⁿᵉᵉᵗ. Ā'gwi wī'nān inäneme'nāninⁿˡᵗ. ĀᶜpetAᶜkAmi'megu wīᶜAnemineneᶜkänetAma'wiyAn änäne'menānⁿˡᵗ. Cewä'n īnu'g ā'gwi nīnA'megu äᶜnegutī'ᶜiyāni täpi'ginⁿˡᵗ. Īyāᶜmā'ᶜtcāᶜ nā'ᶜkA kīᶜmawitAnāto'tāpen änänemenānⁿˡᵗ.'

"Īnī'yätug äᶜwäpiwene'teᶜᵉᵗ. Īyāᶜ wīnA kīᶜcipīti'gAneᵈtc äᶜwäpā-totā'tänig änänemeguᵈtci kätemināᶜgu'ᵈtcinⁿˡᵗ. 'ᶜŌ' mAnA'kuᶜ wī'n Anemimeᶜtoᶜsä'nenīwA neketemi'nawāwᵂᴬᶜ. ÄᶜAᶜsāmipōᶜswäwä'giᶜtō-ᵈtci ketAᶜki'menāgi wä'ᵈtci keteminu'ᶜtawAgᵏˡᵗ. Āgwiᵈtcāᶜi wä'wītep inäne'mAgin äᶜketemi'nawAgᵏˡᵗ. MA'ni newāwītA'mawāwA ketAᶜki'-menān äᶜmawikeᶜkyäwAᶜkyäᶜse'tōyAgw äᶜkwänetAmawAg äᶜketemi-nawAgᵏˡᵗ, nō'ᵈtcˡᵗ. Nā'ᶜkA keᶜkyäwen äᶜānōnAmäwenī'winigi netenänemāwᵂᴬᶜ; nāᶜkA'ᵈtci naᶜegAᶜce wīᶜAnemimīwänetAmawAg Aᶜpenäwenⁿˡᵗ; nāᶜkA'ᵈtci wīᶜAnemi, nō'ᵈtcˡᵗ, neᶜkimeᶜtoᶜsäneniwini-gwäni wīᶜAnemitäpA'ᶜkwiwīᶜcigāwAgi'ᶜsenig utōgimāmAn upe'ᶜta-wānⁿˡᵗ, nō'ᵈtcˡᵗ. Mōᶜtciᶜmegu, nō'ᵈtcˡᵗ, kägō'ᶜ äᶜcikägōᶜiᶜiᶜcitAᶜcikägōᶜi-tAmāgu'gwäᶜigi nānō'tA wīᶜAnemiᶜA'ko'wäniᵈtci wī'nA āᶜco'wi menō-tAnⁿᵉᵉᵗ. PāwināᶜkA'ᵈtcipōnitäᶜänutAmāgowāte naiyänenwi'megu wīᶜAnemiᶜāwutA'miniᵈtc uwīᵈtcīᶜcwe'ᶜwāwaᶜˡᵗ.'

"'Ō'ni kīᶜciᶜāᵈtci'moniᵈtcˡᵗ, wī'nA nō'ᵈtcˡᵗ, kätemināᶜguᵈtcini nīᶜcōnAmegi yätugän äᶜkAnōnegute'e'yätug Aᶜsenipiᶜniᵈtcini näyāpi'-megu yätugᵏᵉᵉᵗ. 'Ī'nikuᶜ, wī'nA nō'ᵈtcˡᵗ, änowä'ᵈtci yōw änāᵈtcimo'-'enAgᵏʷᵉᵉᵗ, wī'nA nō'ᵈtcˡᵗ, kīcimAmā'ᵈtcīᶜāt äᶜmAmātomenAgwaiyōwᵂᵉᵉᵗ, nō'ᵈtcˡᵗ. Īniᵈtcāᶜ wī'n äᶜcimenwitōtawAᵈtc äᶜketeminawAᵈtci kōᶜciᶜse-menānⁿᴬᶜ. 'Ō'ni nāᶜkAnäᶜ ā'gwi Aᶜte'ᶜtci wīᶜinänetAmō'nāninⁿˡᵗ. TA'-

whether your chief's fire (i. e., town) will continue to rest solidly, I verily bless you (so that) it (will) when I take pity upon you. Even if the foe from without shall uselessly speak evilly against it (the chief's town), he shall continue with his desire unfulfilled. Moreover, if he does not cease thinking (of this) he shall instead continue to curse himself. That also is how I bless you to-day. And I give as a last boon that which I am fond of, what we who are manitous call one slice. Verily I do not bless you for a short time when I take pity upon you.

" 'Verily whenever we start, so be it, to think of changing this our earth which lies (before us), and whenever we think of ending this our sky, is the extent (of time) I bless you this way; for so long will the way I bless you to-day continue to be valid. Whosoever shall exist as mortal in the last generation, whosoever shall continue to fervently remember our (blessings), shall in this way continue to gain life if he indeed continues to ask for it. This, so be it, is how I bless you. I do not bless you alone, so be it. Verily I bless (this) one gens to which you belong, my grandchild, if you do not cease thinking prematurely of my (blessings). (Otherwise) I shall not bless you. You must forever continue to remember the way I bless you. But now as I am alone (in conferring the blessings) it is not the right number. Verily we must further go yonder and tell the story of how I bless you.'

"Then, it seems, he started to be led yonder. As soon as he was led in yonder the story of how he had been blessed by the one who blessed him began to be told. 'Ho, I blessed this one indeed, the future person. Because he wailed altogether too much on our earth is why I blessed him. Verily I did not bless him for a short time when I blessed him. I especially told him that the extent of my blessing was to the time when we started to make (this) earth of ours old. And I blessed him to feeble old age; (I promised that) I would continue to gently will away disease from him; and that as long as there continued to exist mortals, his chief's fire would continue to be solid. Even, so be it, in whatever way they are talked against, the foe from without shall prematurely fail in his purpose. And (I promised) that if they did not cease thinking against them, instead their foes would continue to curse themselves.'

"And as soon as the one by whom he was blessed had spoken, so be it, it seems the second time he was addressed by Stone Sitter and was told the very same. 'That indeed, so be it, is what he who made (the people) move (i. e., gave them life) said formerly when he told us, so be it, when he besought us formerly. So you (have) treated our grandchild well in blessing him. And I, too, shall not bless him

ʻsōnōg änä′nemaᵈtci nī′nA wīʻinä′nemAgi nī′nAgäʻi, nō′ᵈtcᴵᵏ. Uᵈtci-wenеʻpenⁿᴵᵏ, nō′ᵈtcᴵᵏ, AtA′maiyAgw ā′ʻkunäwᵂᴬᵋ. Cewä′n īnu′g ä′nīʻcī′ʻiyAgw īnu′g äʻketemi′nawAgw ā′gwi täpi′gigin ⁿᴵᵏ. MAnA′ʻkA nā′ʻkA kīʻmawi, nō′ᵈtcᴵᵏ, tAnātotAmawāpen änä′nemAgwe kōʻciʻse′-menānⁿᴬᵋ.'

"Ōnī′yätuge nā′ʻkA wī′n äʻpemikīʻkīwene′teʻᵉᵋ. Īyā′ʻ nā′ʻkA wī′nA pyänеᵈtc äʻa′winiᵈtci kegyäʻkinawāteʻsi′niᵈtcini nāʻkA′ᵈtci näyāpi′megu änāᵈtcimoni′teʻ äʻckiwī′nAmīnaweʻtā′guᵈtcinⁿᴵᵏ. Ō′ni kī′ʻciwī′nAtcāgāᵈtci′moniᵈtcᴵᵏ, wī′nA nō′ᵈtcᴵᵏ, ōni yätu′ge nā′ʻkA neʻsō′nAmegi wī′n äʻkAnōnegu′teʻᵉᵋ, nō′ᵈtcᴵᵏ, ugimāne′niwAn AʻckipAgiwe′netAni nāmAʻkA′minig änApi′niᵈtcinⁿᴵᵏ. Āʻpene′megu nā′ʻkA näyāpi′megu äʻinänemegu′teʻᵉᵋ. 'Cewä′n äʻneʻsī′ʻiyAgw ā′gwimäʻ täpi′gigin äʻketemi′nawAgwe wī′nānugi kōʻciʻse′menānⁿᴬᵋ. Īyāʻtcāʻ nā′ʻkA kīʻmawitAnātotAma′wāpenⁿᴬᵋ.'

"Onī′yätuge nā′ʻkA wī′n äʻkīʻkīwene′teʻᵉᵋ. Īyā′ʻi pyänegu′teʻ äʻwäpī′yätugewītAmātīni′teʻ änäne′meguᵈtcᴵᵏ, wī′nA nō′ᵈtcᴵᵏ, ne′nuʻsōʻᴵᵏ, ugimāneniwaʻᴵᵏ, nāmA′ʻkAmig änApi′niᵈtciʻᴵᵏ. Näyāpi′-megu nā′ʻk äʻitīni′teʻᵉᵋ. Kīʻcitcāgāᵈtcimoni′teʻe wī′n äʻckimeguketemināguᵈtcin ōniyätuge nā′ʻk äʻkAnawi′teʻe MeʻckuʻpwāgAnetᴬᵋ. 'Acewä′n īnu′g äʻnyäwiyAgw äʻketemi′nawAgᵏʷᵉᵋ, ā′gwi täpigiginⁿᴵᵏ. KäwA′g īyāʻmā′ʻtcāʻi nāʻkA′ᵈtci wī′nA kīʻmawitAnātotAma′wāpenⁿᴬ,' äʻi′teʻᵉᵋ.

"Īnī′yätuge wī′nA tcāgī′yätuge nāmA′ʻkAmig äʻpemiʻciwene′teʻ äʻpeminātotAmawu′teʻ änänetāguesiᵈtcᴵᵏ; tcāgī′yätuge wī′nA meʻte-gwineniwaʻ äʻāpeʻtawāʻku′winiᵈtcᴵᵏ; tcāgī′yätugᵏᵉᵋ, nō′ᵈtcᴵᵏ, äʻpemī′-yätugetAnātotA′geʻe nīnā′nAgäʻ, nō′ᵈtcᴵᵏ, nepAʻcitoʻe′menānⁿᴬᵋ; tcāgī′-yätug äʻkwAnAʻkigā′pāniᵈtci meʻtegwineniwaʻᴵᵏ, nō′ᵈtcᴵᵏ; nā′ʻkᴬᵋ, nō′ᵈtcᴵᵏ, āpeʻtawikīʻcegwī′yätug äʻpemi, nō′ᵈtcᴵᵏ, nAgiwene′teʻᵉᵋ, nō′ᵈtcᴵᵏ. Ōnī′yätugᵏᵉᵋ, nō′ᵈtcᴵᵏ, īyā′ʻmegu, nō′ᵈtcᴵᵏ, äʻA′piniᵈtci Keʻtci-manetowAnⁿᴵᵏ, nō′ᵈtcᴵᵏ, ä′keʻtcinäwi′meguyätu′gepītigAneteʻe. . . .

differently. In as many ways as you blessed him, I also shall bless him, so be it. Thereby we shall easily smoke tobacco. And whenever they extend any (food) to us we shall thereby continue to be satisfied. But as we are now two who bless him it is not the right (number). We shall again go, so be it, yonder and narrate how we blessed our grandchild.'

"Then, it seems, he began to be led about. As soon as he was brought yonder where one dwelt whose life was well known (Green Painted), the one by whom he was first listened to attentively again told exactly the same story. Thereupon as soon as he had told all, so be it, then it seems (our old man) again was addressed the third time by a (buffalo) chieftain, so be it, Green Painted, who dwells under the earth. And he was blessed exactly the same way. 'But as we are (but) three of us we are not the right (number) to bless our grandchild. Verily we must again go yonder and tell about him there.'

"Thereupon, it seems, he again was led about. As soon as he was brought yonder they began telling each other how he had been blessed, so be it, by the buffaloes, chieftains, who dwell underneath the earth. Again they said exactly the same to each other As soon as the one by whom he was first blessed had told all thereupon, it seems, Red Stone Pipe again spoke. 'But as we are now (but) four who have blessed him, it is not correct. Verily we must yet indeed go yonder and tell about him there,' he said.

"By then, it seems, he had been taken in order to all under the earth and the story of how he was blessed was told in order; our old man, so be it (had been taken), it seems half as high as all trees telling it all, so be it, in order; (and) as high, it seems, as all trees stand, so be it; and, so be it, he was brought in order, so be it, halfway up in the sky and made to halt, so be it. Thereupon, it seems, so be it, he was made to enter in person, it seems, yonder, so be it, where the Great Manitou, so be it, dwells, so be it. . . ."

SOME LINGUISTIC NOTES ON THE INDIAN TEXT

These notes are very brief and confined to novelties, or, in a few cases, points of special interest.

We may first consider some purely rhetorical forms:

wä^{d}tci pyä^{d}tcipītigA'ʻsoyān$^{nl\text{ʻ}}$ (26.38, 39) "why I came and entered" is for wä^{d}tci pyä^{d}tcipītigäyān$^{nl\text{ʻ}}$; –gA– (which also occurs with the instrumental –n– (and animate object) replaces –gä–, and the –ʻso– middle is used.

nämAʻso'ni^{d}tcin (20.15, 16) in the sense of "which is" is not in ordinary use.

ä'nenī'wiyAne kīnwāwA—i'ʻkwätig$^{ke\text{ʻ}}$ (22.29, 30) "ye men and ye women" is anomalous in having a singular verb coordinated with a vocative plural; but this also occurs in Bull. 89, Bur. Amer. Ethn., p. 56.

ā'ku'näwAni . . . tägwā'kunA'mawome^{d}tc (18.22, 23) is a play on words.

netcāgiwīnwāwA nekegipAgi'se'nāwAg$^{kl\text{ʻ}}$ (24.43) "I give them all to be with them" is peculiar in having ne– before tcāgi and again before kegi; such repetition is either rhetorical or the text is broken Fox.

ä'kīwiwāwītōne'ke (28.6) presents a similar problem.

A few particles may be translated as a slight aid: ā'penäwi (16.31; cf. ā'pene with the same meaning) "alike"; A'cki^{d}tcā'i (18.25) "except"; ketäna'i (24.19) "remorsefully"; tepA^{d}tci (24.35) "thankfully" (see Bull. 89, Bur. Amer. Ethn., p. 63; and below, p. 112); ne'ci'ʻcāpwä'c[e] (26.39) "alone"; mī'ckutA (28.36) "by chance"; wī'cāwi (24.1, 2) "by chance."

The following contains practically all Fox stems occurring in this paper not given by me previously. For convenience I have included a few stems given before where the Indian text (or some grammatical notes based on this) indicate additions or corrections to the previous data are necessary. Such stems have an asterisk (*) placed before them:

–ā'ko'o– blow? nowā'ko'o– is a compound of nowī– "motion out" and –ā'ko'o–. 26.25.

–ā'kyä– ground. 12.25.

*ātawi– anew, afresh (–'– [or rather, –A'–] instr. with inan. obj.). 16.30.

–āpAtā– use a cane; –'o– middle; cf. wâpAtAta–, Bull. 85, Bur. Amer. Ethn., 12.7, 12.9. 28.6.

–AnA'ki– high; see Fortieth Ann. Rept. Bur. Amer. Ethn., p. 626. 34.27.

*A'kA– stand (of a pole; when combined with u–; see Bull. 85, Bur. Amer. Ethn., p. 96). 20.22.

–ANE– meaning ? 26.19.

*ANEME'KWI– upside down (–'– [or rather, –A'–] instr. with inan. obj.). 18.29, 30; 18.31.

*A'CKWÄYĀWI (wrongly A'KWÄ– in Fortieth Ann. Rept. Bur. Amer. Ethn., p. 625). 20.37.

–ATĀ– wail (–mo– middle). 30.17.

*A'KO– follow (–w– instr. in some cases; cf. A'KŌWÄ– "last" ?). 16.16.

–E'CI– (or e'ci– ?) do (–tō– instr.). 10.37.

*–ITÄ'A– think of (–t– instr.). 14.20.

*KA'CKOWÄ–; compound of KA'CKI– and –WÄ–; gain. 32.15.

KETA'KI– bow, lower one's head. 18.25, 26; 18.27.

*KEPI– encompass; with –NAWÄ– and the instr. –'CKAW–, choke. 8.6.

KĪGÄ– give some one to eat. 22.11.

KUTAW– motion downward (cf. KUTAWEPYÄ–, Fortieth Ann. Rept. Bur. Amer. Ethn., p. 634). 12.25.

KUNEP– end. 32.12, 13.

*–'KWÄ– meaning ? the compound KĪ'CE'KWÄPĪTAMÄG$^{KWE'}$ means "as soon as you have sat down to the festival"; see Bull. 87, Bur. Amer. Ethn., 38 under –PĪ– (correcting reference to 18.12), and Bull. 89, p. 64, under –'KWÄ–. 20.2.

*–GĀPĀ– virtual copula. 10.6.

CE'COW– paint, rub on. 28.44.

CE'SO– paint; –N– (?) –N– instr. 10.36.

CĪGU– separate (also CĪGŌ–; this last always before –'CI–). 20.12.

CĪGWANÄ– ashes (–'T– instr.); compound in origin (–ANÄ– obscure in meaning). 28.43.

*CĪGWI– empty (of a kettle; –N– instr. with inan. obj.; –'SĀ–, –'SÄ– as copula; see CĪGWI– "wear out," p. 636, Fortieth Ann. Rept. Bur. Amer. Ethn.). 20.43.

*TA'SWI– together (–'TŌ– instr.). 12.1.

*TÄPI– from a distance; see Fortieth Ann. Rept. Bur. Amer. Ethn., p. 638, under TÄP–. 14.25.

TEPI– meaning ? 30.27.

–NA'E– meaning ? 30.21.

–NA'KWI– meaning ? 8.12.

*NAGA– leave, follow (–n– instr.). 16.15.

–NĀGANE– bowl (substantival); otherwise only known to me in nominal combinations. 12.40.

NĀPĀ'KU'KWÄ– give in return (intransitive); cf. NĀPĀ'KU'KWAW–, Fortieth Ann. Rept. Bur. Amer. Ethn., p. 642; note also the doublets PŌTĀ'KWAW–, PŌTĀ'KWÄ–. 20.42, 43.

NAMĀ–, NAMÄ– move; the combination ĀNONAMĀ– (Ä) strictly means unable to move; virtually means, old and feeble. 28.19.

NEGÄ– stir (of sugar); given because rare. 18.27.

*negwi– cover, fasten on. 16.19.

nīpenä– in a row. 8.21.

pā'sigi– halve (–'w– [or rather, –A'w–] instr.). 10.5.

pāpAginīgwä– shed tears; compound of pAgi– (reduplicated) and –nīgwä– with n which so commonly occurs in combination with –īgwä–. 30.28.

pīne's– meaning ? pīnc'sāpyägi means, any part of (the dog) except the head; cf. pīne'säne– give something? 20.18.

pōtā'kwaw– boil (transitive; cf. pōtā'kwä– intransitive); see above, under nāpā'ku'kwä–. 12.38.

mA^{d}tcowīyä'i– be mean. 28.10; 28.16.

me'kwi– stumble over (–'ckaw– instr.). 30.21; 30.25.

mī'kwi– harm (–'– instr.). 28.11.

wā'tenigä– sacrifice; obviously the true stem is wā–; cf. kōgenigä– practice washing, etc. 12.42.

*wāwī– opposite; wāwītā– (wāwītai– before –y–,; wāwītaw– also is found in exactly the same phraseology; see Bull. 85, Bur. Amer. Ethn., p. 96, under wāwī–; clearly we have to deal with a half-remembered sacrosanct combination. 26.24.

*wī'ckupe– a virtual stem meaning, give sweet food to (–'sw– instr.); really wī'cku– and –pi–; such is the combination dictated by Harry Lincoln; the syllabic text reads (phonetically) kewī'ckupAnō'sunepenA. 22.16.

A few grammatical notes are given as an aid to the comprehension of the Indian text. It should be noted that only novelties or points of special interest in exceptional cases are treated. The paragraphs referred to are those of the grammatical sketch of Algonquian (Fox) in Bull. 40, Bur. Amer. Ethn.

§ 5. The long accented –ī– of nekī'cimAmā^{d}tcī'''āwAg$^{k\text{!`}}$ (24.18) is quite certain.

Note the difference of quantity as well as quality in negutō–'ku'kw(e), (20.24) "one kettle full" as compared with A'ku'kwA "kettle." There are parallels to this.

§ 10. The combination –e i– contracts to –ä–; see 10.34. Compare Bull. 87, Bur. Amer. Ethn., p. 56, top. Where –e– has been previously given in such cases it is doubtless an error.

§ 11. Why "change" occurs in wänāpä'miwā^{d}tci (22.2) is unclear.

§§ 11, 33. Observe känawi'nenīwA (18.38), "speaker" with "change" exactly as if the form were a participial, not nominal one.

§ 12. Note the modernism ī'igwA for wī'igwA "he will be called" at 26.27. This is really a literary blemish in a set speech.

When –wäwä– "sound" is joined to a preceding consonant the syllabic division is before –wäwä–; that is, the consonant and –w– are not in the same syllable as is otherwise the case.

At 18.9 apparently nA'ku– and –wä– combine to nA'kowä–.

At 34.25 –ā'kwi– and –wi– combine to –ā'kuwi–.

At 30.20 nanātu– and –wäwä– yield nanātwäwä–.

The elision of terminal elements before the locative suffix –gi is responsible for u'cīganwāg$^{k\iota}$ "at their buttocks" (16.19, 20), uke-'tcīpwāg "on their belts" (16.19), keta'ki'menāgi "on our land, ground" (24.10; 24.20); the difference in sentence combination is disregarded; keta'kimenāni "our land."

The form kegyä'ki'nawā^{d}tcipa'kime'nepen$^{na\iota}$ (20.32) is a case of haplology and stands for kekegyä'ki–.

§§ 21, 36. Note the double instrumental in ä'wâpatō'"ciyāge (28.13); the –'c– is for –n– in accordance with proto-Algonquian phonetic law.

§ 25. The reduplication kegyä'tci–(18.35) and in similar cases is quite parallel to nenyäma– (stem nema–), but shows consonantic change also.

Note at 30.17 inatä, though a compound, is treated as if it were a true stem (ina'inatä).

The reduplication wäwī– (24.19) is quite unclear to me.

§ 30. Observe the prohibitive pemi'atā'penamawī'yägägu (24.38) disagrees with the termination in the sketch (see ye—him), but agrees with Kickapoo. I have emended the text at 24.29. The form in the syllabic text restored phonetically is –amawagi^{d}tce (which agrees with the form in the sketch, save terminal –e for –i). "Let no one, etc.," would yield perfectly good sense, but grammatically an obviative is required, if one exists for this case. Hence the emendation.

The word i'tenä'$^{a\iota}$ (22.41) "they might say to it" obviously belongs with the nä'a series discussed by me in the Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 287, 347, 349, 494; Bull. 72, p. 70.

§§ 32, 34, 41. The passive āmi'cipōnī'kāgwiwāgän$^{n\iota}$ (30.8) is perfectly regular in structure but of the utmost rarity.

§ 33. Note the "change" in äwāwā^{d}tcin$^{n\iota}$ (10.29, 30) "which they used" as if the stem were a–, whereas it is ā, and the first –w– the instrumental particle.

The participial cigwatamo'wā^{d}tcin(i) at 20.36 with the third person pl. animate as subject, third person pl. inanimate as object, is regular in formation but very rare; see Festschrift Meinhoff, pp. 407, 408.

Similarly the participial nätagin$^{n\iota}$ (30.32) with the third person sing. animate as subject and third person pl. inanimate as object is also regular in formation though of rare occurrence.

A very unusual participial kī'pemenamāgä'yāgini (12.35) "which we have been taking care of" again is regular in formation and is to be explained as an intransitive inanimate pl. with the first person exclusive as subject.

Observe that nätawänetAmōnAgōwe (12.27, 28) is a participial but lacks the characteristic ending; the translation is "what I desire of you (pl.)."

§§ 33, 41. The participial äwatenA′mawutAᵉ (20.10) with rhetorical terminal ᵉ "he who has been handed it" is a very rare form of the indefinite passive.

§§ 33, 34, 41. The participial tägwā'kunAma′womeᵈtc[i] (18.23) is a very rare obviative passive participial; see also International Journal of American Linguistics i, p. 56; Fortieth Ann. Rept. Bur. Amer. Ethn., p. 347.

§ 41. Observe that ä'sīga'i′gawuᵈtcᵏ (20.18) "they were served" has the uᵈtci after the instrumental –gaw–; again at 15.16, though here a "whenever" clause is indicated by the terminal –n(i).

§ 47. The demonstrative awa'īnA (see 8.27) is not the same as awa'īmA. The force is very vague.

The very rare obviative pl. of mā'īyA, namely, mā'īyä'A, occurs at 14.25.

The compound AnigānāgA (from AnigA and īnāgA) occurs at 22.30. The first member makes the person spoken of even more remote. We have the same combination in Kickapoo.

We now come to cases where references to the sketch are not feasible.

The word neke'tcimī′tAminawä'āpAnigᵏᵗᶜ (22.36, 37) "they (will) greatly vex me thereby," has a nearly unique ending; see also Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 495, 615; Bull. 89, Bur. Amer. Ethn., p. 62; and this Bulletin, p.116. Kickapoo has a similar termination; and there are at least partial parallels in other Algonquian languages.

The word wī'ke'känemä'wä′gä'i (30.17), "as he did not know about them (an.)," is extraordinary, wī'– is distinctly future, yet the present is intended, and the termination again nearly unique. Note also ke'känetAmōgi'wä′nānigi, "they do not know about it." This last might be a compound of 'wänA and īnigi as far as the termination is concerned. For some reason nī'ke'känemā'wägä'i, "I do not know them (an.)," is of great rarity in actual speech.

The compound ānōnAmäweniwi– (22.30) is a verb based on the abstract noun ānōnAmäweni, which in turn is derived from the compound ānōnAmä– (see nAmä– in the list of stems).

The structure of ä'utAnenäminiᵈtcᵏ (26.23), "where they have their smoke hole," is a possessive derivative of Anenäwi "smoke hole"; the elements u–, –t–, –m– (with the usual phonetic shift) are combined with the stem and verbalized. Similarly ä'unAnAgutä′miwāᵈtci (24.31). See Bull. 89, Bur. Amer. Ethn., p. 62.

The word ä'uwīᵈtcä'tō′wiyāge (20.33), "we who belong to the same society," is of the same order, cf. nīᵈtcä'tōwA, "my fellow member of

my society," nī^{d}tcä'tōnānAgi, "the members of our (excl.) society." See also the American Anthropologist, n. s. 15, pp. 474, 475. [It may be noted that nī^{d}tcä'tōnānAgi may be said by manitous as well as humans, but in this case the humans are classed as manitous.]

Extraordinarily free composition is to be found at 24.13, 14; it is quite loose also at 30.6.

The detailed structure of Āgwi na'āpAtā'nigin$^{n\iota^{\epsilon}}$ (28.17), "it doesn't look well," is unknown to me.

The syntactic relations at 18.33, 34; 30.32 are quite obscure.

Works cited in this section are not included in the List of Works Cited, p. 177 et seq.

66112°—30——4

NOTES ON THE GREAT SACRED PACK OF THE THUNDER GENS OF THE FOX INDIANS

BY

TRUMAN MICHELSON

CONTENTS

	Page
Introduction	47
Miscellaneous notes on the summer festival:	
Indian text	60
English translation	61
Linguistic notes on the Indian text	110
A variant ritualistic origin-myth:	
Indian text	118
English translation	119
Linguistic notes on the Indian text	126
The Thunder gens	128
Traditional origin of the sacred pack	129
The maker of the sacred pack	137
When the Thunderers are worshipped	150
The songs of the gens festival and the wailing songs, etc	154
List of works cited	177
Index	181

ILLUSTRATIONS

PLATES

	Page
1. *a*, Fox woven bag, showing the thunderbird design. *b*, Same bag, showing the underneath panther design	56
2. *a*, Fox woven bag, showing the thunderbird design. *b*, Same bag, showing the lynx design	56
3. *a*, Fox woven bag, showing the thunderbird design. *b*, Otoe bag, showing the thunderbird design	56

TEXT FIGURES

2. Diagram showing how the summer festival is conducted	57
3. Some details of the eating contest	58

NOTES ON THE GREAT SACRED PACK OF THE THUNDER GENS OF THE FOX INDIANS

By Truman Michelson

INTRODUCTION

The first Indian text was written out by a Fox Indian (whose name is withheld by agreement so that his social prestige may not be diminished) in the current syllabic script, and then restored by me according to the phonetics of Harry Lincoln. It must suffice to state that he is the author of the first Indian text of Bulletin 87 of the Bureau of American Ethnology.

The second Indian text was written by Sam Peters in the current syllabic script and subsequently restored by me according to the phonetics of Harry Lincoln.

The translation of the first Indian text is almost entirely by myself, based on a grammatical analysis. I have also had some direct assistance by Harry Lincoln, and some indirect assistance as some grammatical notes on the text obtained from him have been most helpful.

The translation of the second Indian text is based on one written by Horace Poweshiek, corrected and supplemented by a grammatical analysis of the text by myself.

The translation of the section on the Thunder gens is by myself. The Indian text, which is not presented, was written by Harry Lincoln. It may be noted that he is a member of the Bear gens, though his name is appropriate to the Thunder gens. Formerly he ate at the gens festivals of the Thunder gens but recently he has been barred from so doing by influential members.

The translation of the "Traditional origin of the sacred pack" is by myself. The author of the Indian original (which is not presented) is A. Kiyana, long deceased.

The translation of "The maker of the sacred pack" is the English version made by Tom Brown, a Sauk of Oklahoma, with only a few minor changes. I have compared more than a dozen passages and can state that the English translation is close to the Indian original. For technical reasons it was not possible to make use of the various diagrams drawn by A. Kiyana. Nevertheless it may be stated that they agree very well with Figure 2 (p. 57).

I have given these three more or less unorthodox myths for the reason that we are not justified in ignoring them. (See Boas, Journ. Amer. Folk-Lore, vol. XXVII, pp. 376, 403.)

The translation of "When the Thunderers are worshipped" is by myself. The author of the Indian original wishes to remain anonymous. It must suffice to state that he is a prominent member of the Thunder gens and a ceremonial leader. The list of members in this section is very much fuller than a previous account. Obviously, minor characters are included. Also it is clear that members of other gentes than the Thunder gens are included. This section was inserted while this volume was in press.

The translation of the last section (the Indian text of which is by Sam Peters, but not presented here, save the songs, which are given in the current syllabary but substituting roman type for script as elsewhere in this volume) is simply a version written by Horace Poweshiek, with occasional corrections with regard to English grammar and a very few other alterations. It should be noted that, whereas the translation of the first two is close to the Indian originals, the translation of this section is free. The reason is, the Indian text of the last is written in a style as brief and cramped as that of various sūtras of Sanskrit literature; and initial lines of songs are indicated much the same way as Sanskrit pratīkas. Further, the comments of the author to elucidate the songs are in a style that does not lend itself to a very close translation. To remedy the state of affairs I have occasionally quoted in parentheses the corresponding Indian words which are given as in the current syllabary, substituting roman type for script.

The first account contains a ritualistic origin myth, and then a description of how the summer gens festival connected with the Great Sacred Pack of the Thunder gens is carried on. The second account is a brief ritualistic origin myth. The last account gives a number of songs and explains their meanings and uses as stated.

From a literary point of view the first ritualistic origin myth is very remarkable, for it contains a story within a story, an art form that is apparently all but absent in aboriginal American literature. In this connection I may mention that Jones's Fox texts contains one example of this kind; and my unpublished Fox material at least one other. It may be mentioned that the incorporated story occurs elsewhere almost verbatim. So it is obvious that we have a systematized account. Note, too, that the ritualistic origin is the same type as occurs in other combinations among the Foxes. What is more, the ritualistic origin myth consists largely of formulas, and the same applies to the speeches in the ceremony. This would be wholly overlooked by a person conversant with this paper only. The papers

in the Fortieth Annual Report of the Bureau of American Ethnology and Bulletins 85, 87, and 89 prove it.

The phonetic scheme employed[1] is the same as used in my prior publications, and so does not need further explanation. Owing to the fact that Fox has sentence accent, and subordinates word accent to this, the texts presented are "mixed." It results from the utter impossibility of taking down whole sentences at once. The sentence phonetics have been largely normalized to avoid for the most part such combinations as $-m^{mA'}$, etc. It will be recalled that ordinarily terminal vowels are eliminated before initial vowels (though occasionally peculiar contractions take place), and that final voiceless vowels (which are at the same time aspirated) ordinarily appear as full-sounding before initial consonants (and usually accent-shifts take place; these could not be recorded consistently).

One or two sentences have been altered in the Indian texts to agree with what I conceive to be Fox grammar. What pe'ku''si'(A) means at 92.28 is not clear; lumps or glands? The sense forces the translation at 86.34, 35. At 42.9, 10 the text is restored from another one. At 90.38 the line is corrected in accordance with the opinion of Harry Lincoln; but the reading of the original syllabic text is supported by the same formula occurring elsewhere. At 90.33, 34 the syllabic text na ka tti wi na ke ko i (in roman type) was dictated Nā'kA' dtci wīnAgä'' ku' when plainly Nā'kA'dtci wīnA kägō'i was called for. The latter has therefore been substituted. It is simply a case of homographs in the current syllabic texts, of which I have spoken previously.

General familiarity with the published literature on the Fox Indians is presupposed. I have therefore not explained every possible allusion. It may be well, however, to state that "He-who-lies-peeping-through-the-smoke-hole," "He-whose-eyes-bulge-through-the smoke-hole," etc., correspond to Anenägi Täyäpīgwä'cigA, the exact translation of which is still in doubt, though the second alternative I believe to be closer than the first.

On page 67 observe the hero changes his name because of a military exploit. This is, of course, a common custom among many Indian tribes. For the Sauk see Skinner, Bull. Pub. Mus. Milwaukee, vol. 5, p. 17.

I do not claim that this paper contains all the information which might be expected. The greatest single item that is missing is a detailed account of the contents of the Great Sacred Pack. On the other hand, this paper does contain much more on this topic than was known previously except by Fox Indians; and is therefore worth

[1] I may add that o in the combination o'w is certainly hardly short, but not as long as in pe'mōtäwA, etc., and hence is left unmarked.

publishing, especially in view of the very conservative character of the Fox Indians.

The author of the first Indian text wrote out a list of the members comprising the organization. The K or T in parentheses indicates that the person according to the same authority is a Kī'ckō'A or Tō'kānA respectively. I give the names in the current syllabary, substituting roman type for the script.

Wa la no ke (T) who speaks to all there.
La ke to A (K) the head singer.
Li na (T) singer.
E sa mi sa (T) who blows the flute.
Wa le dki ka ke (K) singer.
Ke la yo A (K) singer.
Te la di ta (K) singer.
Le ka ta (T) singer.
Wa ka ya (K) who sits as a giver of the gens festival.
Ma gi la na da (K) who regularly fumigates the sacred pack.
Di di ga ne sa (K) first ceremonial attendant.
Le di wa (K) a smoker.

Harry Lincoln is the authority for the K in parentheses after the last two members.

I have ample evidence to confirm the dual division to which each of the above is assigned save the first two. I have also independent means of knowing that of the above Wa la no ke, Li na, E sa mi sa, Wa le dki ka ke, Te la di ta, and Wa ka ya are or were (see below) members of the Thunder (Feathered) gens. Ke la yo A was a member of the War Chiefs gens; Le ka ta, Ma gi la na da, Di di ga ne sa are members of the Bear gens (and the Brown Bear division thereof); Le di wa is a member of the Fish (or Sturgeon in the late Doctor Jones's scheme) gens. Wa la no ke, La ke to A, Li na (Li na da), Ke la yo A; and Te la di ta are now dead; nor do I know who replaces them. By consulting the Fortieth Annual Report of the Bureau of American Ethnology and Bulletins 85, 87, and 89 it will be seen that most of the above belong (belonged) to more than one organization, and that there is at least a tendency to "an interlocking directorate." I have previously called attention to the "placing" of persons in Fox ceremonial organizations who are not members of the proper gens. The same occurs in the present instance. Details of how this is done, or under what conditions, are still unknown to me.

It should be noted that Fox neneme'kīwA "Thunderer" and Ojibwa Animi'ki "Thunderer" can not be considered exact phonetic equivalents. Menomini inä'mäqkiu[v] (Hoffman, Fourteenth Ann. Rept. Bur. Ethn., pt. 1, pp. 298, 327) can hardly be the phonetic equivalent of either.[2] In a like manner Fox Aiyāpā'tä'A and Mexican Kickapoo

[2] The plural inä'mehkiwAk is given by L. Bloomfield.

Pä′pā'tä'ᴀ', etc., are not phonetically identical: see Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 375 and 376 for a similar case.

Sauk has an exact equivalent of the Fox term. The personal names Sawîn Inêmäkiu Yellow Thunder and Wapîn Inê′mäkiu White Thunder (Skinner, Ethnology of the Sauk Indians, Bull. Pub. Mus. Milwaukee, vol. v, p. 27) are not so much due to Skinner's wild phonetics to which I have called attention on more than one occasion as to the fact that the word-divisions are wrong: join Sawî Ninêmäkiu and Wapi Ninê′mäkiu (cf. Sauk Nê′nêmäkis[a] Little Thunder, ibidem; Mûkutê Nînîmäki[u] Black Thunder, ibidem, p. 28, Nê′nêmîkiwûk Thunderers, ibidem, p. 34). Since both the personal names have equivalents in Menominee, the association has doubtless caused the errors.

To judge from Skinner's Wabinênêmäkiu White-thunder (The Mascoutens or Prairie Potawatomi, Bull. Pub. Mus. Milwaukee, vol. 6, p. 25) the Prairie Potawatomi have an exact equivalent of the Fox word. But other personal names cited (with uncertain phonetics) make me wary of being too confident of this.

Mexican Kickapoo has an exact equivalent of Fox neneme'kīwᴀ; see Jones and Michelson, Kickapoo Tales, Pub. Amer. Ethn. Soc., vol. IX, p. 42, lines 12, 18, 19.

There is another Fox term for Thunderer, and one which one informant preferred immeasurably to the other, namely, tcīgwäwᴀ. There is some evidence to show that Prairie Potawatomi has an exact equivalent, but the evidence is not altogether satisfactory. I do not know whether Sauk and Kickapoo have correspondents.

The following are the published references to the Thunderers of the Fox Indians: William Jones, Fox Texts, pp. 174 et seq., 202 et seq., 380 et seq.; Notes on the Fox Indians, Jour. Amer. Folk-Lore, vol. 24, pp. 209 et seq., 212, 213, 214; Michelson, Observations on the Thunder Dance of the Bear gens of the Fox Indians, passim. Among the Foxes the Thunderers assume both the form of mortals and birds, specifically eagles.

For the distribution of the concept of the thunder-bird see Alexander, Mythology of All Races, vol. X (North American), pp. 287, 288; Chamberlain, The Thunder-bird amongst the Algonkins, Amer. Anthropologist, vol. 3 (1890), p. 51 et seq.; Eells, The Thunder Bird, Amer. Anthropologist, vol. 2 (1889), p. 329 et seq.; Hewitt, article Mythology, Bull. 30, Bur. Amer. Ethn., part 1, p. 970 (good, though not quite accurate); Mooney, Ghost Dance Religion, fourteenth Ann. Rept. Bur. Ethn., part 2, pp. 968–969 (good, though not as complete as desirable); Swanton, article Thunderbird, Bull. 30, Bur. Amer. Ethn., part 2, pp. 746–747 (brief, but reliable); Waterman, The Explanatory Element, etc., Jour. Amer. Folk-Lore, vol. XXVII, p. 7 (good, though

incomplete and not entirely accurate); Wissler, The American Indian (2d ed.), p. 212 (too general). Brinton, Myths of the New World, 3d ed. (1896), p. 182, is far too incomplete. The distribution as given on p. 320 of vol. x of Thwaites's edition of the Jesuit Relations is false. The article by Wintemberg on "Representations of the Thunderbird in Indian Art" (36th Ann. Archaeol. Rept., 1928, App. Rept. Min. Ed. Ont., pp. 27–39, Toronto [1929]) was available to me only after this paper was in press. The distribution given is based on that of Swanton. With Plates 1, 2, and 3 of this paper compare Figures 1–46 of Wintemberg's article. Consult also references given by him.

The following references to the thunder-bird of the North American Indians may also be useful: Arapaho (Dorsey and Kroeber, Traditions of the Arapaho, p. 231), Arikara (Dorsey, Traditions of the Arikara, pp. 73–78), Assiniboin (Lowie, The Assiniboine, Anthrop. Papers Amer. Mus. Nat. Hist., vol. 4, pp. 169–170), Athapascan [Beaver] (Goddard, Anthrop. Papers Amer. Mus. Nat. Hist., vol. 10, pp. 243, 260, 350), Athapascan [Churchill River] (Brinton, The American Race, p. 72), Athapascan [Hare] (Petitot, Traditions Indiennes du Canada Nord-Ouest, pp. 284, 285), Athapascan [Navaho] (The Franciscan Fathers, Vocabulary Navaho Language, vol. I, under "Thunder," vol. II, under *i'nī*), Athapascan [Yukon] (Wright, Journ. Amer. Folk-Lore, vol. 21, p. 34), Bella Coola (Boas, Mythology of the Bella Coola Indians, Mem. Amer. Mus. Nat. Hist., Anthropology I, Jesup N. Pac. Exp., I, p. 47), Blackfoot (Wissler, Archaeol. Rept. Ont. for 1905, p. 177; Wissler and Duvall, Blackfoot Mythology, Anthrop. Papers Amer. Mus. Nat. Hist., vol. 2, p. 134), Bungi (Skinner, Journ. Amer. Folk-Lore, vol. 41, pp. 161, 169), Çatlō'ltq (Boas, Indianische Sagen, p. 82), Cochiti (information, Father Haile), Coos (Frachtenberg, Col. Univ. Cont. Anthrop., vol. I, pp. 14–19), Cree [Plains] (Lacombe, Dictionnaire de la Langue des Cris, p. 262 under *Tonnerre*, p. 575 under Piyesiw), Cree [St. James Bay] (Lowie, Anthrop. Papers Amer. Mus. Nat. Hist., vol. IV, p. 169), Crow (Lowie, Anthrop. Papers Amer. Mus. Nat. Hist., vol. 25, pp. 144 et seq., 147, 317), Dakota (J. O. Dorsey, Eleventh Ann. Rept. Bur. Ethn., p. 443; Wissler, Some Protective Designs of the Dakota, Anthrop. Papers Amer. Mus. Nat. Hist., vol. I, p. 46), Eskimo [of Bering Strait] (Nelson, Eighteenth Ann. Rept. Bur. Amer. Ethn., pp. 445–446, 486), Haida (Swan, Haidah Indians, Smithson. Cont. Knowl., 267, pp. 5, 7), Hidatsa (J. O. Dorsey, A Study of Siouan Cults, Eleventh Ann. Rept. Bur. Ethn., p. 517), Iowa (ibid., p. 424; Skinner, Bull. Pub. Mus. Milwaukee, vol. 5, p. 253; Journ. Amer. Folk-Lore, vol. 38, pp. 433, 434, 466), Kootenay [Kutenai] (Boas, Bull. 59, Bur. Amer. Ethn., p. 115; Chamberlain, Achaeol. Rept. Ont. for 1905, pp. 186, 187), Kathlamet (Boas, Bull. 26, Bur. Amer. Ethn., pp. 231–235, 261), Kwakiutl (Boas, Indianische Sagen, p. 206; Boas and Hunt, Kwakiutl Texts, Mem. Amer. Mus. Nat.

Hist., Anthrop. vol. IV, Jesup Exp. vol. III, p. 504; Kwakiutl Texts, Second Series, Mem. Amer. Mus. Nat. Hist., Anthrop. vol. XIV, Jesup. Exp. vol. X, pp. 182, 183, 184), Lillooet (Teit, The Lillooet Indians, Mem. Amer. Mus. Nat. Hist., Anthrop. vol. III, Jesup Exp. vol. II, pp. 275–276), Mandan (J. O. Dorsey, A Study of Siouan Cults, p. 508), Menomini (Hoffman, Mythology of the Menomoni Indians, Amer. Anthrop., vol. 3 [1890], p. 243; The Menomini Indians, Fourteenth Ann. Rept. Bur. Ethn., pt. 1, pp. 39, 131, 296, 327 [see under thunder, and underground spirits]; Skinner and Satterlee, Menomini Folklore, Anthrop. Papers Amer. Mus. Nat. Hist., vol. 13, pp. 315, 342–356, 483–485), Micmac (Chamberlain, Archaeol. Rept. Ont. for 1905, p. 133; Parsons, Journ. Amer. Folk-Lore, vol. 38, p. 69 et seq.), Niskwalli (Gibbs, Cont. N. Amer. Ethn., vol. II, pp. 291, 354), Nutka (Boas, Indianische Sagen, p. 103), Ojibwa (Jones, Ojibwa Texts, pt. II, pp. 185, 641; Radin, Journ. Amer. Folk-Lore, vol. 41, pp. 145-146), Omaha (La Flesche, personal communication), Pawnee (Dorsey, Pawnee Mythology, p. 315), Prairie Potawatomi (De Smet as quoted by Hoffman, Fourteenth Ann. Rept. Bur. Ethn., pt. 1, p. 209; Skinner, Bull. Pub. Mus. Milwaukee, vol. 6, pp. 105, 156, 160, 345), Sauk (Skinner, Bull. Pub. Mus. Milwaukee, vol. 5, pp. 34, 35; Journ. Amer. Folk-Lore vol. 41, p. 152), Shuswap (Teit, The Shuswap, Mem. Amer. Mus. Nat. Hist., Anthrop. vol. III, Jesup Exp. vol. II, p. 597), Skidi Pawnee (Dorsey, Traditions of the Skidi Pawnee, pp. 167–168), Snanaimuq (Boas, Amer. Anthrop., vol. II [1889], p. 326), Thompson (Teit, The Thompson Indians of British Columbia, Mem. Amer. Mus. Nat. Hist., Anthrop. vol. I, Jesup Exp. vol. I, p. 338), Tlingit (Swanton, Bull. 39, Bur. Amer. Ethn., p. 175; Twenty-sixth Ann. Rept. Bur. Amer. Ethn., pp. 454, 468), Tsimshian (Boas, Tsimshian Mythology, Thirty-first Ann. Rept. Bur. Amer. Ethn., p. 347), Wichita (Dorsey, Mythology of the Wichita, pp. 102–106, 120–123), Winnebago (Radin, Journ. Amer. Folk-Lore, vol. 39, p. 23 et seq, pp. 44–45; The Winnebago Tribe, Thirty-seventh Ann. Rept. Bur. Amer. Ethn., pp. 287 [especially], 429, 430, 433, 439, 455, 467, 503; J. O. Dorsey, Study of Siouan Cults, Eleventh Ann. Rept. Bur. Ethn., p. 424).

Presumably the Pend d'Oreille (Mem. Amer. Folk-Lore Soc., vol. XI, pp. 124–125) should be included. As to the Montagnais (Algonquian) the information given in the Jesuit Relations (Thwaites ed.) is contradictory: see vol. V, p. 57, vol. X, p. 45. Professor Speck tells me the thunder-bird concept is absent from the Labrador Peninsula. According to the Jesuit Relations (Thwaites ed., vol. VI, p. 225, vol. XV, p. 181) the Huron believe in the thunder-bird; which is very puzzling in view of the positive statements of Alexander, Hewitt, and Mooney to the contrary. See also vol. X, p. 195. The published Iroquoian myths and tales do not imply belief in thunder-birds. The Delaware belief (M. R. Harrington, Religion and Cere-

monies of the Lenape, Indian Notes and Monographs, 1921, pp. 29, 30), I think, is hardly that of one in true thunder-birds, although the Minsi belief certainly implies it. The published Malecite material (W. Mechling, Malecite Tales) does not imply it. The Passamaquoddy concept is semianthropomorphic (see Leland, Algonquin Legends of New England, pp. 259–267). The thunder-bird concept is lacking in the southeastern tribes of the United States. It seems to be lacking in the pueblo region. To judge from the index to Kroeber's Handbook of the Indians of California (Bull. 78, Bur. Amer. Ethn.), the concept is foreign to Indians of that State, and statements made to me by J. P. Harrington confirm this (per contra see C. H. Merriam, Dawn of the World, pp. 173, 199, 223). Despite Alexander's denial that the Shoshoni Indians have the concept of the thunder-bird, Mooney's affirmation that the Comanche have it must be accepted.

The references that I have given above are merely those to which I have had easy access. Only rarely have I referred to tribes which have been mentioned in prior discussions of our topic, and very seldom have I given identical references.

Though as shown above, the distribution of the thunder-bird concept is very wide, the kind of bird it resembles varies from a crane (Pawnee), jackpine partridge (Beaver), humming bird (Lillooet) to a (gigantic) eagle (Sauk, Hare, etc.), etc. In the majority of cases, and most widely distributed, there are the attendant ideas that thunder is produced by the whir of the wings of the bird, and lightning by the flashes (winking, twinkling) of its eyes (Cree, Hare, Tlingit, etc.). In several cases details are lacking. For the Fox concept of lightning coming from the mouth of the thunder-bird we have the Ojibwa parallel mentioned by Radin.

The concept of Thunder-beings, Thunder people, etc., occurs among the Iroquoian peoples, the Indian tribes of the southeast of the United States, the pueblo area, and (to judge from Kroeber's Handbook of Indians of California, Bull. 78, Bur. Amer. Ethn.), there are echoes of this in California.[3] It is obvious that beliefs associated with thunder-birds have been transferred to Thunder-beings, etc., and vice versa. So, for example, when we read of the Sia (Eleventh Ann. Rept. Bur. Ethn. p. 38): "The thunder people have human forms, with wings of knives, and by flapping these wings they make a great noise, thus frightening the cloud and lightning peoples into working the harder," a transfer from the thunder-bird complex has to be assumed. Similarly the stories of the conflicts between Thunder-beings, Thunder people, etc., and (horned) serpents (Cherokee, Creek, Malecite, Onondaga, Seneca, Wyandot), Great Worm (Seneca), reptiles (Seneca), and those of the contests between the Thunder-bird(s) and the (plumed, horned)

[3] Mexico, Central America, and South America do not concern us in our particular problem.

serpents (Arikara, Assiniboin, Bungi, Dakota, Fox, Menominee, Ojibwa, Sauk), Underneath Panther (Fox, Kickapoo, Iowa, Menominee [?], Prairie Potawatomi), Water Monsters (Dakota, Wichita [Kathlamet ?]), Water Spirit (Winnebago), walrus (James Bay Cree ?) obviously belong together. The conflict with the horned serpent occurs among the Lenape, but it is not quite certain whether the opponent is a thunder-bird or a thunder-being. See above. A similar case arises in the case of the Atsina; one set of opponents are water-monsters, the other set is the thunder (with no details available).

The same uncertainty exists as regards the Caddo. From the fact that we know from other sources that the concept of the thunder-bird exists among the Blackfoot, we might infer that conflict between Thunder and the water-monster (C. C. Uhlenbeck, Original Blackfoot Texts, p. 49) really referred to the thunder-bird: observe, however, Thunder throws lightning. I do not think it likely that the contests between the thunder-bird and whales (Tlingit, Alaskan Eskimo) belong here, for there is a wide intervening area in which no such conflict is recorded (I refer especially to the Lillooet, Thompson Indians, Shuswap, and Bella Coola, on whom we have rather full information); in many cases [as in the case of the Coos, for example] there is almost no data beyond the mere mention of the thunder-bird[s]; yet it is not perhaps without interest to note that the published accounts apparently do not record such a conflict among the northern Athapascans. The above discussion does not claim to be exhaustive; I have merely used such material as was readily available. For the older literature Brinton's Myths of the New World (3d ed.), Chapters IV, V, and his American Hero-Myths, passim, should be consulted; the interpretations given by Brinton are not justifiable in the light of our present knowledge. For the distribution of the horned or plumed serpent note Wissler's statement (The American Indian, 2d ed., p. 212): ". . . is found from Chile to Lake Superior." Consult also Alexander, Mythology of All Races, vol. x (North American), pp. 300–301.

It should be pointed out that Fox manetōwa may mean an all-high god, but rather hazy and indefinite; or it may mean a particular supernatural spirit; or it may mean a snake (except a garter snake); or it may mean a supernatural monster. Examples of the last two uses will be found in the Fox texts of this volume. So it is that Underneath Lynx is spoken of with such a designation.

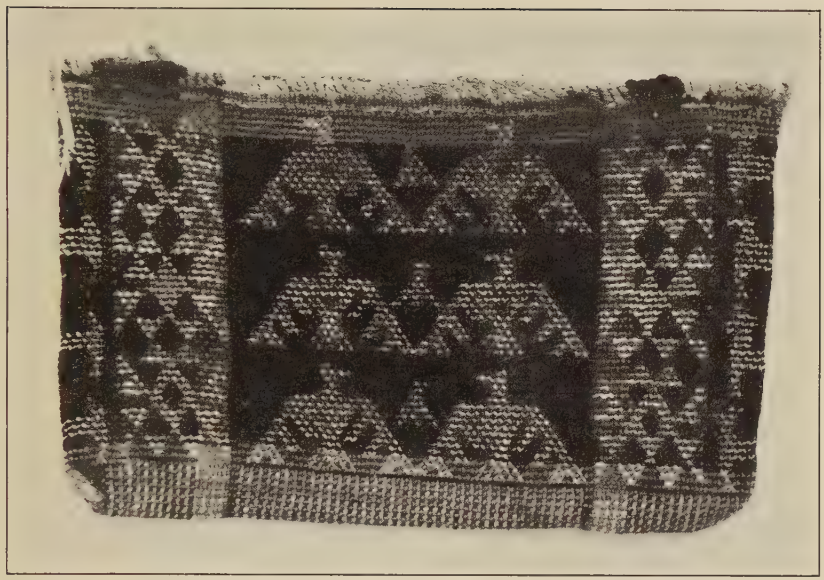
According to Skinner (Bull. Pub. Mus. Milwaukee, vol. v, p. 35) the Giant Underworld Panthers with tails of enormous length often occur in combination with the Thunderers on woven bags of the Sauk Indians; the same holds true for the Fox. (See pls. 1, 2.)

If we now turn to the second Indian text (p. 118 et seq.) we should note that the same general plot (in which a thunder-being, thunder-bird, has a conflict with a horned snake, water-monster, and asks and

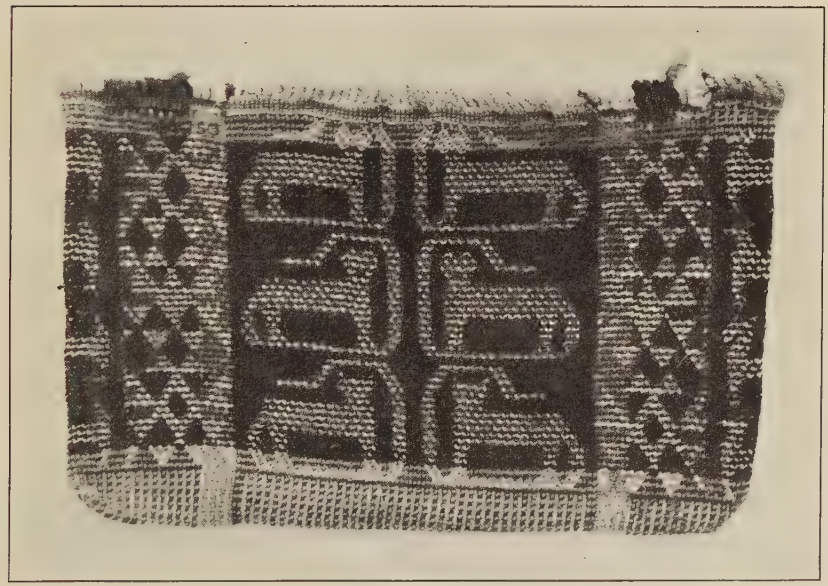
receives help from a human) also occurs among the Arikara (Dorsey, Traditions of the Arikara, p. 75), Bungi (Skinner, J. Amer. Folk-Lore 41, p. 169), Cherokee (Mooney, Myths of the Cherokee, Nineteenth Ann. Rept. Bur. Amer. Ethn., part 1, pp. 300, 301), Creek (Swanton, Myths and Tales of the Southeastern Indians, Bull. 88, Bur. Amer. Ethn., pp. 7–9), Iowa (J. O. Dorsey, A study of the Siouan Cults, Eleventh Ann. Rept. Bur. Ethn., p. 424), and Menomini (Skinner and Satterlee, Menomini Folklore, Anthrop. Papers Amer. Mus. Nat. Hist., vol. 13, p. 483 et seq.); and it is clear that these belong together. The Winnebago tale given by Radin (J. Amer. Folk-Lore 39, p. 23 et seq., p. 44) is closer to the Fox tradition given by Jones (Fox Texts, p. 202 et seq.); and these two agree in that the human helps the water-spirit, monster. [The Sauk fragment given by Skinner, bull. Pub. Mus. Milwaukee, vol. v, p. 35, presumably is a counterpart to the Fox tradition given by Jones.] These, of course, belong to the same cycle, but (in view of the distribution and number) are presumably secondary.

It will be observed that in the present case the story leads up to a ritual. Since in the majority of cases the story is nonetiological, once more we hold that the ritual is primary and that the story is secondary in so far as it has been adapted to the former. (See Bull. 87, Bur. Amer. Ethn., p. 7, and the literature there cited.)

On page 163 there is a warning against singing sacred songs flippantly; fearful consequences will ensue if this transgression occurs. This leads me to say that the connection between ethics and religion among the Fox Indians is rather slim, as is true in the case of the Crow (Lowie, Primitive Religion, p. 29); nevertheless it does exist; the above constitutes what we would call sin, for supernatural punishment follows the transgression; this presupposes supernatural displeasure. Other examples of Fox sin are courting women before released from death ceremonies, the violations of certain taboos on the part of pregnant women, the violation by women of certain rules connected with death ceremonies, the refusal of women to marry the widowers of deceased sisters. In all of these supernatural disaster occurs. (See Fortieth Ann. Rept. Bur. Amer. Ethn., pp, 315, 441, 447, 487.) The above does not claim to be an exhaustive catalogue of Fox sins; I have merely cited such cases as occur to me. Per contra, by obeying certain customs a Fox man acquires supernatural power, which implies supernatural approbation. (See Fortieth Ann. Rept. Bur. Amer. Ethn., p. 443.) Nor is the idea of sin with supernatural disaster absent from other Indians and other primitive peoples. (See Boas, Anthropology and Modern Life, p. 219; p. 368 of the article Religion, Bull. 30, Bur. Amer. Ethn.; Radin, J. Amer. Folk-Lore 27, pp. 369, 371; Swanton, p. 666 (bottom) of the article Taboo, Bull. 30, Bur. Amer. Ethn.) A few concrete references may be given. For the Creek see pp. 355, 398 of the Forty-second Ann. Rept. Bur. Amer. Ethn.; for the Crow,



a, Fox woven bag, showing the thunderbird design



b, Same bag, showing the underneath panther design

a, Fox woven bag, showing the thunderbird design

b, Same bag, showing the lynx design

a, Fox woven bag, showing the thunderbird design

b, Otoe bag, showing the thunderbird design

Lowie, Primitive Religion, pp. 30, 31, Anthrop. Papers Amer. Mus. Nat. Hist. 25, p. 374; for the Eskimo, pp. 592, 593 of Sixth Ann. Rept.

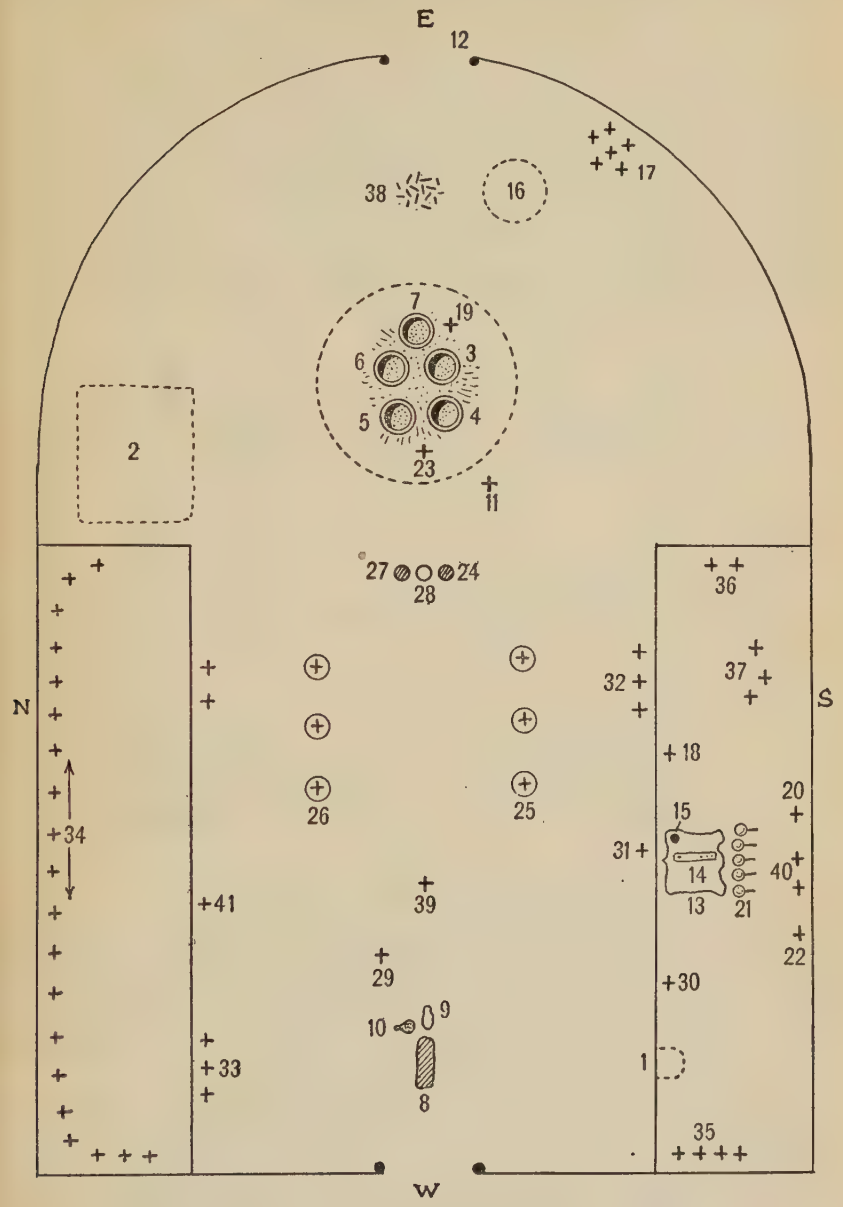


FIGURE 2.—Diagram showing how the summer festival is conducted

Bur. Ethn.; Archaeological Rept. Ontario for 1905, p. 113; for the Kansa (singing sacred songs flippantly), p. 385 of the Eleventh Ann. Rept. Bur. Ethn.; for the Omaha, p. 521 ibidem; for the northern

Athapascans, pp. 204, 206, 207 of the Archaeological Rept. Ontario for 1905; for the Prairie Potawatomi, B. P. M. Milwaukee 6, p. 21. Without doubt these could be easily multiplied. It seems to me that this is proof that Alexander's contention that American Indians made no discrimination between sin, vice, etc. [Enc. Rel. and Ethics, article Sin (American)] is wrong. As stated above, the connection between ethics and religion among the Foxes is slim. This is especially true of formal worship (mamātomōni). Nevertheless, even in this last it does occur. For I have been informed that in some of the winter religious festivals often the head man will say, "So-and-so has done wrong and offers this dog." This, of course, recalls confession as an atonement among the Eskimo and northern Athapascan.

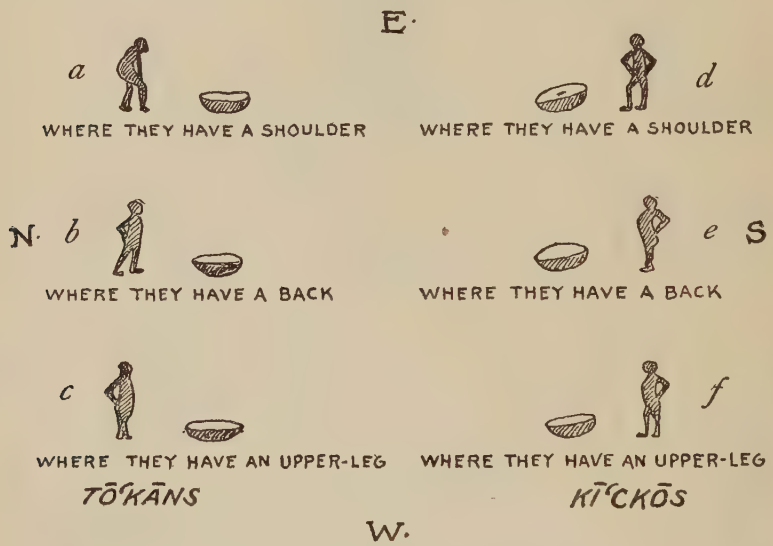


FIGURE 3.—Some details of the eating contest

Plates 1–3 are based on photographs kindly furnished by Mr. W. C. Orchard, of the Museum of the American Indian. Thanks are extended to the said institution for the privilege of being permitted to here reproduce some of the Fox woven bags and one Otoe bag therein deposited showing the thunderbird designs.

Figures 2 and 3 are based on drawings made by the author of the first Indian text. From Figure 2 (p. 57) it might be inferred that the structure in which the ceremony described in the present paper is conducted differs from the "bark houses" in which other gens festivals take place. Such, however, is not the case. The author has merely indicated the upright mattings which are arranged in an ellipse at the east end of the summer house.

MISCELLANEOUS NOTES ON THE SUMMER FESTIVAL

Indian Text

Ka'cinā'g$^{kwa'}$, kä'tcigī''itcig ä'unī^{d}tcāne''siwā^{d}tci kwīye''sä'an$^{n!'}$. Ä'nā'ta'swi''āwā^{d}tci'megu. Kabō't$^{we'}$, "Kī'ci'īni'mägwä'' ä'kwika-'cki'mägwä'emā'a'g ä'kwi wī'ka'ckipe'seta'wiwā^{d}tc$^{l'}$," ä'ci'tä'ä^{d}tci pa''citō'$^{a'}$.

"Na'i', nenī^{d}tcāne''sitig$^{ke'}$, pe'ki'megu' sanaga'tugwän ä'me'to'sänenī'wiyag$^{kwe'}$. Pe'ki'megu'u' sanagi'setōno'wagwäni kī'cimamā-^{d}tci''enagw a''pemegi tänā'^{d}tcimeta wī'na Ke'tcima'netōw$^{wa'}$. Wīna-^{d}tcā' ā^{d}tci'mugwäni wī'n ä'mīnawänemāte'e wī'n anemime'to'säneniwa' ä'a'sā'mitca'kwā'kunamawāte'e me'to'sänenī'wiwen$^{n!'}$, ''wänä'-yä'apa kī'ke'tcimegu'uke'tci'utamimegu'a'panigi nā''inā'i wäpipyänuta'mowāt unepō'wenwāwi. Īninā'tcā'i wī'wī'ckwäwäge''siwā^{d}tci wäpipanāpa'tīwāt$^{e'}$. Nīnagä'me'gōni nete'citä''äweni wī'u^{d}tci'inwäwäge''siwā^{d}tc$^{l'}$,' ä'i'citä'äte'$^{e'}$. "'Awitatai'yä'apa 'u'wīyä'a kī'cī-'iwä's$^{a'}$." Īni tcāgi wī'kīwī'ina'inatä'mowā^{d}tc$^{l'}$. "Nānō^{d}tci'wä-'megu' sāgi'petug$^{ke'}$. Awita'megu yä'apa ma'netōwa kī'cī''iwä's$^{a'}$." Tcāgimegōni wī'kīwi'inwäwäge''siwā^{d}tc$^{l'}$. Mai'yōwāte nī'mī'tami-megu'apanigi^{d}tcā' īnig$^{k!'}$. Nī'na ke'tena^{d}tcā''megu ku^{d}tcī''i negu'ti nepagi'senama'wāwagi ma'ci''cki wīnwāw īna'i wī'ta'cikī'cigenamāti''sowā^{d}tc$^{l'}$, nāka'^{d}tc atā'minani 'ī'nāna nīpe'te'sīwa tcā'gi ä''cigita nīpeniwī'se'niwen$^{n!'}$. Nā''ka tcā'gi nete'cināgwi'ta'wāwag ä'ke'gipagi''senagi mī^{d}tci'pä'a'$^{l'}$. Cewä'na nīna'megu ke'te'na wī'täpwäwagi'megu.'

"Īninā'tcā''yätuge wī'n ä'pwāwikī'sātänemā'te' uwī'^{d}tcimanetowa'i kī'cipemikegyä'kinawātapi''ā^{d}tci'i wī'na yätu'ge negu't ä'anō'ka-nāte'e wī'me'siwītamawāni^{d}tc$^{l'}$. Kī'citcā'gipyāni^{d}tc īninā''yätug ä'pemipa'segwī'te'$^{e'}$. 'Maniku'' wīna wä^{d}tcimāwa^{d}tcime'nagōw$^{we'}$: mā'a'gi^{d}tcā' anemime'to'säne'niwag$^{k!'}$. Kegime''si ketume'to'säne-nīmipen$^{na'}$ "ma'netōwa" ä'i'nenag$^{kwe'}$. Ā'gwi nī'na ne'ci''k ume'to-'sänenīmī'yānin$^{n!'}$, ku^{d}tcī''i nī'na nekī'cipagi'se'nāwagi nā''ka nī'na nekī'cimamā^{d}tcī''āwag$^{k!'}$. Āgwi^{d}tcā'' ī'ni wī'wâpatamägwin$^{n!'}$. Kā't$^{a'}$, "Wī'na ku'^{d}tci kī''ci'äwa wī'na nā''ka mamā'^{d}tci'äw$^{wa'}$," i'citä''ä'käg$^{ku'}$. Ke'tena'megu neta'sāmitca'kwāpyä'ta'wāwag ume-'to'sänenī'wenwāw$^{wl'}$. Me'cemegō'na'i kena''igipwa wī'ina'inänemā'wagwäni kō'ci'seme'nānag$^{k!'}$. Ketemi'nawu'k$^{u'}$. A'täwi'ku'i wī-'anemi'i'ciketemi'nawäg$^{kwe'}$. Kā'ta wī'na me'cemegō'na'i ketemina-wī'yägäg$^{ku'}$. Wīgä^{d}tcimīnawäneta'mugwäna 'ume'to'sänenī'wiwen$^{n!'}$, mā'a'ni^{d}tcā'i wī'wanāpänō'kata'wägwäna mā'a'n A'ckutänä''siwan ä'cīgwike'cäwä''cini^{d}tc$^{l'}$, ī'na^{d}tcā'' īn$^{na'}$, "Ketemi'nawu'k$^{u'}$," äne'na-

MISCELLANEOUS NOTES ON THE SUMMER FESTIVAL

English Translation

Well, (some) old (people) had a child, a boy. They indeed had several (children). Soon the old man thought, "Now, perhaps, so be it, these (children of mine), so be it, have (come to an age) when they will be able to listen to me."

"Now my children, the way we live is very hard. He who made us to move (i. e., gave us life), he who is said to be on high, he the Great Manitou, must have made it very hard for us. Verily when he observed that he had determined the life of the future people to be too short, he must have said, 'why, there will be a great disturbance when they begin to meet their death. Verily at the time they begin to lose sight of each other they will make a hue and cry. And it will be my own fault that they will wail for this reason,' so he thought. '"No one could have made us." That is what all will go about wailing. "We probably simply sprang from (the earth). The manitou, indeed, could not have made us." All will go about so wailing. If they wail, verily they will ask me many favors. Yet, indeed, I have truly granted them a single weed which they shall raise there for themselves, and corn and every kind of vegetable for a harvest crop. And I have allowed game animals of every appearance to be with them. But they will be telling the truth about me.'

"Verily at that time, it seems, as he did not dislike asking his fellow manitous whom he already had placed in succession in important positions, it seems he ordered one to tell them all. As soon as all had come, at that time, it seems, he started to rise to his feet. 'This indeed is why I summon you together; (it is) verily about the future people. All of us whom they call manitous have a people. I alone do not have a people, though I granted them (game animals and harvest-crops) and I made them to move (i. e., gave them life). Verily you must not consider that. Do not think, "Well, he made them and he made them move (i. e., gave them life)." Surely I ordained their lives to be too short. Every one of you are of the proper nature to bless our grandchildren in whatever way you desire. (Therefore) have pity upon them. There are ways in which you shall continue to bless them. Yet do not bless merely anyone. Whosoever shall carefully consider his life, and whosoever shall have the courage to take up this Spirit of Fire as he lies in spent ashes, he is the very

gōw^{wet}. Wī'n īyā'ʻi wī'mawikeʻtcinäwitAʻciwāwātAʻsAMAPī'ʻtawäw^{wAt}, wīʻmawitA'ʻciwāwītAʻkawâpAtA'mawäwA kōʻciʻseme'nānaʻi nāʻkA wīʻANemiʻcikeʻkAʻwā'gwäʻigi kī^{d}tcimanetō'nānaʻ^{lt}, nāʻkA'^{d}tci wīʻwīgät-ā^{d}tcimwi'ʻtawā^{d}tci nā'ʻk umAneʻsenō'mwāwAn äʻtAʻcikAnōtA'mowā^{d}tci wīʻiʻcipāwikägōʻini^{d}tc^{lt}. NāʻkA'^{d}tci wī'nA mAn īyā'ʻ äʻutAnenämini^{d}tci wīʻmawitA'neʻsīw^{wAt}. Wīʻtaʻcinānägatawä'nemäwA wīʻiʻcitäʻänutA-mi'nigwäni kōʻciʻsemenänaʻ^{lt}, nāʻkA'^{d}tci wīʻANemiʻcikeʻkAʻwā'gwäʻigi kī^{d}tcimanetō'nānaʻ^{lt}. Nā'ʻkA tcāgi'megu iʻcitä'ʻāgAn^{nlt}, tcāgi'megu nāmitä'ʻägAni wīʻke'gApīw^{wAt}.'

"Īnī'yätug äʻcawiwā'teʻe wīnwā'w^{wAt}. Īni^{d}tcā'ʻiʻ sA'nAgAt^{wlt}; wä^{d}t-cine'nAgōwe negwī'ʻ^{lt}, nenī^{d}tcāne'ʻsetig^{ket}. Āgwi'megu mō'ʻtci nī'nA kAʻck īn iʻcawī'yānin änā^{d}tcimug^{klt}, ku^{d}tcī'ʻi īni'megu netō'tägōp^{lt}. Cewä'n awi'tA kwīye'niʻca'wiʻkā'^{At}. Ku^{d}tcī'ʻ āgwi'kägōʻi naʻi'gwäʻtān iʻcawī'yānin^{nlt}. MAni'gäʻ äʻnänAtu'pAnig āgwi'megu mäme'ʻcwigin^{nlt}. Īnī'yätuge meʻce'naʻi neteʻcitäʻe^{d}tcā'ʻ^{lt}. Ī'ni^{d}tcā'i wä^{d}tcine'nAgōw^{wet}. Īnigäʻ wä^{d}tcine'nAgōw īnu'g äʻā^{d}tcime'nAgōw^{wet}. Ā'gwi wAnime'-nAgōw^{wet}. Keʻtcinawi'megu mA'nA kemeʻcōme'ʻsenān^{nAt}. Naʻi', negwī'ʻ^{lt}, kī'nA mAni kekwī'yeʻsäʻ^{lt}. Keʻkäne'tAmAne meʻcena'-ʻmegu negutenw ä'ʻwâpAgi kī'mōʻkīʻtā'gōpen^{nAt}. Īni^{d}tcā'ʻi wä^{d}tci 'mA'nA kemeʻco'ʻenān äʻciʻcīgwikeʻcä'wäʻcigi wä'ʻcīʻug^{kut},' ine'-nAgōw^{wet}. Īnugi^{d}tcā'ʻ mA'n ine'nAgōwe, 'wīʻwīgä^{d}tcikunA'gwīpeʻseta'-wigwänA 'ī'nānA wīʻmenwitōtA'g u'wīyaw^{wlt}.' Ā'gwi mA'ni negute'nw ine'nAgōw^{wet}: māne'nwi mAni'megu änenAgōw^{wet}. Kī'nA mA'ni kekwī'yeʻsäʻ īnu'g^{klt}; äʻmāmAʻkAtä'wīyAni wīʻnenī'wiyAn^{nlt}. NAtu'-gwäʻkApA; nāʻkA'^{d}tci kī'^{d}tcineniwAgi wīʻpAnApAne'ʻsiʻA^{d}tci tcāgi ʻāmiʻcinAtu'gwAman^{net}. NāʻkA'^{d}tci kAbō'twe meʻcena'ʻmegu ne'gu-tenw äʻwâpAgi meʻcenaʻi wīʻsAnAgat^{wlt}. Meʻcena'ʻmeguʻu īna'ʻi kīʻu^{d}tci'kunAg^{kwlt}. Meʻcena'ʻi Aʻpe'näweni wīʻkīwigāpā'migaʻk u'gi-māw utōtä'weneg^{klt}, meʻcena'ʻmeguʻu kī'nA kīʻpAʻneʻckāg^{kwlt}. Ī'n änā^{d}tci'mowā^{d}tci wīnwā'wA käʻkänetAmōʻe'gutcigi manetowaʻ^{lt}. Īn änā^{d}tci'mowā^{d}tc^{lt}. MAnigä'ʻmegu nā'nägA^{d}tc änā^{d}tci'mowā^{d}tc īnugi^{d}tcā'ʻ mAn änā^{d}tci'ınoyān^{nlt}. Āgwigä'ʻ mAni ne'gutenw inā^{d}-tcimoʻe'nAgōw^{wet}. Aʻpenä^{d}tci'megu äʻtepāne'nAgōwe wä^{d}tc Aʻpenä^{d}-tci wītAmō'nAgōw^{wet}. Āgwi nāʻkA'^{d}tci wAnime'nAgōw^{wet}. PAʻcito-wäyāne mAnA ku^{d}tc änāʻsAmApiyAgwe keʻtcinäwi'netAʻcipeʻsepe'-ʻsetāgwA kemeʻcō'ʻenān^{nAt}. Nā'ʻk aiyō'ʻ A'nenägi negu'ti tAnā^{d}tci-mäwe'niwīw āwAʻsimä'ʻmegu äʻpī'ʻtcawit^{At}. Mō'tci'megu tcāg iʻcitä'ʻägAni wīʻkeʻkä'netAg^{klt}: i'nātän^{nlt}. Wīnwā'wA pAʻcito'wäyāne nīʻkeʻkäne'megōg^{klt}. Ku^{d}tci'megu pAʻcitowä'wānäni nīnAmegō'ni kīʻwAni'menep^{wAt}. Ā'gwi wī'nA mägwä'ʻ Aʻte'ʻtc inā^{d}tcimo'yānin^{nlt}. Īnu'gi mA'ni kīʻsā^{d}tciʻsetōno'wAgwän^{nlt}; wä^{d}tc ine'nAgōw^{wet}. Negu'twäyāwi menwiwe'tōyägw āgu'wīyäʻA wīʻtäpi'ʻägwini kīnwā-

one of whom I say unto you, "Bless him." He (the Spirit of Fire) shall go yonder in person and shall sit opposite and facing them, he shall go there opposite our grandchildren and watch whomsoever of our fellow manitous they shall name (in their worship), and he shall carefully interpret their wars for them when they mention them there so that (their foes) shall be as nought. Moreover, this one (He-whose-face-presses-through-the-smoke-hole) will go yonder and be where he has his smoke hole. He shall there watch over whatever our grandchildren think toward (us), and whomsoever of our fellow manitous they shall continue to name (in their worship). And he shall have the power of knowing all their thoughts, all their inmost thoughts.'

"That, it seems, is what they did. So it is indeed difficult; that is why I tell you, my son, my children. Even I was not able to do what is told though I was taught it. But I would not have been able to do it exactly. Yet nothing very serious has happened to me. In all these wars I have not been hit (by a missile). So I finally think it is so. That, verily, is why I tell you. And it is why I tell you when I speak to you to-day. This our grandfather is here in person. Now, my son, you are now a boy. If you know it, finally sometime when it is day we shall be assailed. That is why I tell you, 'Paint yourselves with this our grandfather as he lies in spent ashes.' This, verily, is why I tell you to-day, 'whosoever shall listen to me throughout is the very one who shall do well by himself.' I do not tell this to you once; I (shall) tell you this many times. You are now a boy; by fasting earnestly you will become a man. You should (try to) have a vision; and all your fellow men will fail to injure you if you thus contrive to obtain a vision. Moreover, finally soon at one time when it is daylight it will be hard. Then you will thereby escape danger. Finally when disease shall stand about in the chief's town it will miss you. That is what those who have been given knowledge thereof by the manitous say. That is what they say. They say exactly this which I verily tell you to-day. And I do not tell you this single time. Because I always am fond of you is why I always tell you. And I do not fool you. For if I lie this our grandfather (i. e., the Spirit of Fire) whom you sit facing will listen to me in person. And one is Said-to-be-here-in-the-smoke-hole who has, indeed, more power. He even shall know every thought; that is what is said of him. If I lie they will know it. Yet in whatever way I lie I shall be the one to fool you. Perhaps I do not speak differently. This day (the manitou) must have made it very hard for you; that is why I tell you. If you lead one another a good way you will not please anyone. And you will not please your fellow Indians. We each of us have our own ways. That is why he who made us arranged it that we truly have a heart. Each of us is alike (in this respect). Even a bird

wAmegu'u. Ā'gwi nā'ᶜkA kīᵈtcinenōtäwāwAgi wī'täpi'ägwinⁿᵎᵗ. KīnānA'megu kä'si'pi kegime'si'megu ä'nänegu'tiyAgᵏʷᵉᵗ. Wä'ᵈtc A'ᶜtōnAgwe wī'nA kī'ci'ᶜenAgw ä'utä'ᶜiyAgweᵈtcā'ᵎᵗ. Ā'pen ä'nä'-neguti'iyAgwe tcā'gᵏᵎᵗ. Mō'ᶜtci wī'ᶜckenō' ä'utä'ī'wA, tcāgi'megu mä'māᵈtcītᴬᵗ. Ī'n ä'ᶜci'eᵈtcᵎᵗ. A'ceᵈtcā'ᶜmegu i'cigenōtuge wänīᵈtcā'ne'sitA wī'āᵈtcimo'āᵈtci wī'pāwikägō'i'cipe'tciwe'tōniᵈtc änemi-'ciwāwAne'ckā'i'genigᵏᵎᵗ. Ī'n ätīgᵏᵎᵗ. Īnugiᵈtcā'i mA'n ä'tAgwāgīgi wī'wäpi'Anenwīyägᵏʷᵉ. Kene'sämāwA kī'kegiku'tawīpᵂᴬᵗ, wāwīta'-wine'ke kī'sō'genāpᵂᴬᵗ. Wī'wītA'mawägwe wīnwā'wA mA'ni wänepī'-metcigi wīnwā'wA pämi'tAnō'ᶜkātcigi keme'co'e'nānAgᵏᵎᵗ. Kī'wītA'-mawāpwA wī'mīwāwī'se'tōyägwe kägō'ᶜi nā'ᶜkA wī'wī'cigime'to-'sänenī'wiyägᵏʷᵉᵗ. Pā'ciᵈtcā'ᶜmegu ä'kwi'ᶜtātägi kī'Ane'Anewīpw A'penäᵈtci'megu māmai'yA kegi'ᶜcäyäpᴬᵗ. Ī'n ä'ᶜcikegi nenōtäwā'ku'-niganⁿᵎᵗ. Īniᵈtcā'ᶜ mAni pe'ᶜki mA'n ä'wäpike'pAtegᵏᵎᵗ. Īniᵈtcā'ᶜi wī'nAtawiwäpi'A'kA'mägwe mā'A'nⁿᵎᵗ. Kekī'ci'tōnepwA mA'kAtäwī-ᵈtci'gAnAni mAn ä'tō'kānī'wiyAni nā'ᶜk ä'kī'ckō'ᶜiyAnⁿᵎᵗ. Ketuwī-ᵈtcī'ckwe'ᶜetīpw ä'utōtäme'tīyägᵏʷᵉᵗ. I'ce'megu i'ᶜcigenw ä'ō'ckA'-'ciwig ä'kī'ckō'iwigᵏᵎᵗ. Mā'A'nigä' kemA'kAtäwīᵈtcigA'nwāwAni wī'nAtawiwäpi'A'kA'ᶜsAmägᵏʷᵉᵗ, wī'māmänetī'ᶜiyägwe me'ne'tAmi wī'A'ku'sAmugwänⁿᴬᵗ. Ā'gwi wī'nA wī'pe'tawä'yägwinⁿᵎᵗ. TAgāwi'-megu wī'i'cimegu'une'nwātägi wä'cī'ᶜoyägᵏʷᵉᵗ. Ī'ni tA'ᶜswi wī'A-'kA'ᶜsAmägᵏʷᵉᵗ. Īnugiᵈtcā'ᶜ mAn ä'A'cki'A'kA'ᶜsAmägwe' cä'ᶜck A'kA'nikī'cegwe kī'mA'kA'täwīpᵂᴬᵗ. MAnAᵈtcā'ᶜi keme'co'ᶜenāna pämiwâ'se'kA'mōnAgwA wâ'ᶜsäyāwi mA'nA kī'ce'ᶜswA kī'ci'ne'kīt ī'ni wī'wī'se'niyägᵏʷᵉᵗ."

Ī'nimegōn ä'i'ca'wiwāᵈtci nā'kA'nipepō'nʷᵉᵗ. Mänō'kAmī'ᶜinigi nawA'ᵈtci mäme'ᵈtcinä' ä'nänyäwugu'ni'āᵈtcᵎᵗ. "'Ōni wī'wī'se'ni-yägᵏʷᵉᵗ. Ī'ni mA'n ä'kī'cite'pi'sägᵏᵎᵗ. KātA'ᵈtcā'i nāwäne'tAgägu wī'mī'ᵈtciyägᵏʷᵉᵗ. Cä'ckiyu' mAni nānī'cwine'sī'w Atā'minä'A tA'gwA'ān A'ci'ᶜtātäwᵂᴵᵗ. Aiyāte'ci'megu kī'wAᵈtcā'enepᵂᴬᵗ. Ā'gwi tā'tAgu'pu'yägwini wī'pwāwine'ciwAnāᵈtci'e'tīyägᵏʷᵉᵗ."

Īni'megu ä'i'ca'winiᵈtc unīᵈtcā'ne'saᵎᵗ.

"Āgwigä'ᶜ mAni ketemāgi'e'nAgōʷᵉᵗ. Kemenwitō'tōnepwA kī'yāwāwᵂᴵᵗ. Īniᵈtcā'ᶜi wäwītepi wī'āgwA'piyägᵏʷᵉᵗ. Ī'ni mA'n ä'menō'kAmīg ī'ni wī'mō'ᶜke'ckāᵈtci pwāwikwīye'na'itA mAᵈtcima-netō'ä'ᵀᴬᵗ. Īniᵈtcā'i wä'ᵈtc i'ca'wiyägw īnu'gᵏᵎᵗ. A'ckiᵈtcā'ᶜ nā'ᶜkA pe'nā'kwīge me'ᶜtegōni kī'citcāgipe'mā'ckāge tā'ᶜtApagōni wī'wäpi-'AkA'ᶜsAmägwe kemA'kAtäwīᵈtcigA'nwāwAnⁿᵎᵗ. Pe'kiku' wīnA'megu' sA'nAgAtwi kī'yānān ä'cikenugwän ä'pāwike'käne'tAmAgᵏʷᵉᵗ. Maniᵈtcāᶜmegu me'ᶜtenōᵎᵗ. Ke'te'n u'wiyä'mā'i kegyä'tenämä-netAg īni'megu āmi'cinānawāpenä'tōᵈtcᵎᵗ. Īniᵈtcā'ᶜi kenwä'ci'megu īni'megu ä'pemi'ca'wiyägᵏʷᵉᵗ: ä'tA'swipe'pōgini kAbō'twe medā'-'sugun ä'pāwiwī'se'niyägwāpe'ᵉᵉᵗ. Īnu'g ä'tōtō'nAgōʷᵉᵗ. I'ce'-megu' sA'nAgAtwi kägō'ᶜi me'ce'megu kägō'ᶜᵎᵗ."

has a heart, everything that moves (i. e., lives). That is how it is created. Verily it is merely natural for those who have children to advise them so they will not accidentally lead themselves in any way that is wrong. That is what is said. Verily from this fall on you must begin to swim. You will dive with your tobacco, you will hold it in both hands. You shall tell the owners of the water, those who make rivers flow, your grandfathers. You will tell them you will wash away anything (evil), and that you desire strong life. Verily even as far as they (fasting sticks) are made you will always swim in the morning, early in the morning. That is how the Indian law is. Now, indeed, it is beginning to freeze over very (solidly). So you must desire to begin to burn these. I have made fasting sticks for you, both Tō'kāns and Kī'ckōs. You are rivals to each other though you are brothers and sisters. It is simply a rule that some are Ō'kA'ces (Tō'kāns) and some Kī'ckōs. You will desire to burn these, your fasting sticks; you must be rivals to each other and see whoever will be the first to burn (up his fasting stick). You must not (simply) kindle a fire. There must be visible a little charcoal so that you paint yourselves. That is as much as you will burn them. To-day verily when you first burn them you will merely fast all day. Verily as soon as this our grandfather who goes by and causes daylight to shine for us, this sun, sets then you will eat."

That is exactly what they did all winter. In the spring he made them fast four days at a time. "Now you may eat. The time has already come. Verily do not be dissatisfied with what you are to eat. This corn meal is made of only twelve kernels of corn apiece. I cook for you separately. You must not eat together lest you injure each other."

That, indeed, is what his children did.

"And I am not now treating you meanly. I am treating your bodies well. So verily for a short time you will be seated in clusters (i. e., rest). Now that it is spring an evil little manitou who is not right will come up. That, verily, is why to-day you do what you are doing (i. e., ceasing fasting). When the trees first again shed their leaves, as soon as all leaves have fallen you will begin to burn your fasting sticks. It is very hard that we do not know how we are. This verily is the only way. If anyone really would truly know about himself, then he should contrive to nearly starve himself. Verily it is that very thing which you have been doing for a long time; as often as it has been winter soon you (have) been in the habit of not eating for ten days. That is how I treat you to-day. And simply anything at all is very hard."

Ī'n änā'te'e pA'ʻcitō' unī^{d}tcā'ne'sa'^{lt}. KAbōtweyätugän ä'nepe' nite' ō'ʻswāwAn^{nlt}.

Wīnwā'w ä'ke'tcimA'kAtä'wīwā^{d}tci nā'tA'swawa'īne'meg^{ku}'. AiyA-'kAnipepō'nw ä'kākīwäge'ʻsiwā^{d}tc ä'kīmaiyomai'yōwā^{d}tc^{lt}. Ī'n ä'ca-wiwāte'e'yätug īni'g^{klt}. Me'nA'kwAtw ä'cawi'te'^{et}. Ä'pyä^{d}tci'megu A'kwi na'ʻina' ä'ke'kä'netAg u^{d}tciwäp ä'pemi'ne'kAg ägu'te' upA'citō'-'emAni pämenegu^{d}tcini yō'w^{wet}. KAbōtweyätugäni me'cena'ʻmegu ne'gutenw ä'tAgwā'ginig ä'tAgwāge'ʻciwā^{d}tc ä'kī'cī'cāwāte'eyätug^{ket}. KAbōtweyätugän ä'me'ku'ckāgowāte'e nätu'pä'a' ä'mō'kī'tāgo'-wāte'^{et}; ä'nAnā'kwīwāte'e'yätug ä'mīgātīwāte' A^{d}tci'pwäwa'^{lt}. Īnī'yätug ī'nA Me'nA'kwAtw ute'ʻkwämAn ä'me'cwāwini'te'e wīn ä'pāwikägō'i'cawi'te'^{et}. Īnī'yätug ä'kīwäwāte'^{et}. Ä'Anema'ōnegu'-te'e nekAtō'ckA'cä'An ī'nA mä'cwāwit^{At}. NōtA'megu yätug ä'Anemi-tA'penänite' ute'ʻkwämAn^{nlt}. Wīnāni ne'ci'ʻk ä'pemāte'si'te' ä'wäpi-nā'ʻkAwī'nAmāmA'kAtä'wītō^{d}tc ute'ʻkwämAn ä'ne'peni^{d}tc^{lt}.

KAbō'twe me'ce'na'i ne'gutenw ä'mīnawä'netAg u'wīyawi kī'megu ke'^{d}tci'u'ckinawä'i'te'^{et}. "'KA'ci nī'ʻkA nete'cawi'petug ä'pāwina-'iwī^{d}tcä'wäyāni nānAtupA'nitcig^{klt}? Nena'imA'kAtäwīgä'ʻ mAn^{nlt}. Ī'ni mō'ʻtc ä'ci'^{d}tci yōw ä'ʻcimi^{d}tc ä'ō'ʻsiyāni yōw^{wet}, 'kī'nAtugwA wī'na'ipAne'si'ʻtōyAn^{nlt}.'" KAbōtweyätugän ä'nägwānite'e nätupA-ni'nitci' īnī'yätug ä'tAgwī^{d}tcäwäte'e'yätuge me'tä'kwi'megu ä'pāwi-kägō'i'A'tō^{d}tci' cä'cki'megu ä'ume'ʻtä'i^{d}tci nā'ʻk ä'upe'kwi'gi'i^{d}tci' cä'ʻck^{lt}. KAbōtweyätugän ä'pyänutawā'wāte' ä'uwī'gini^{d}tci me'to-säne'niwa' ä'mō'kī'tawāwā'te'^{et}. Wīnaiyätu'gän ä'pAne'sī'ʻāte'e wī-tämā^{d}tci' ä'A'ckine'sā'te'e nenō'tä'a'^{lt}. Na'ina'ʻmeguyätuge kī'ci-pāpA'gAmā^{d}tc^{lt}, ä'wāwītA'ge'e mī'sō'n^{nlt}. "'Ä'tA'netugA' netegōp^{lt}," ä'ite'e'yätug^{ket}, uwī'sōn īniy ä'pA'gitAge'e'yätuge kutA'g ä'cite'ʻkātAg u'wīyawi wīnA'meg^{ku}'. Īnī'yätug ä'cawi'te'^{et}. Īninā'ʻ īn ä'u^{d}tciwä-pimegu'u'īni'ä'i'cite'kānite'^{et}. Ä'wätā'sä'wi'tō^{d}tc u'wīyaw^{wlt}, ä'pā-wikägō'i'Apā'ʻkwipe'ʻse'kAg^{klt}. Cä'cki'meg upe'ʻkwigī' ä'aiyō'te'.

KAbōtwemeguyätug ä'wäpī'yätugewīnAwīgä^{d}tciwâpAtA'ge'e pyä-^{d}tci'igu'igu'te' ä'māminawäneta'ge'e tcāgi'megu'u ä'mīnawâpAtAge'^{et}. Īninā'ʻyätuge kAbō'tw ä'ce'gi'ce'gi'cigi "Tāni yätug ä'ʻcikegi neme-to'sänenī'wiwiwen^{nlt}? Me'cena'kä' wī'nA ke'te'n ä'ki'megu ke'te'nA' sAnAgAtugwän ä'me'to'säne'niwig^{klt}. Āgwigä'ʻ mAni ke'te'n āgu'-wīyä'A wī'ā^{d}tcimo'ʻe^{d}tcin^{nlt}." Pe'ki'megu ä'wâ'pAtAg^{klt}. "Tānī'yä-tug āmu^{d}tcike'käne'tAmāni neme'to'sänenī'wiwen^{nlt}?" ä'i'ci'i'citä-'äte'^{et}. Ä'māmīnawitä'ä'te' ä'api'ʻapi'te' ä'uwīgiwā^{d}tc A'ckwā'tä-meg^{klt}.. KAbōtweyätugäni pe'ki'megu ä'ä'ckAmitä'ä'te' ä'citä'ʻäte'^{et}. "Ā'gwi mA'ni nAnā'ʻci wī'pōnī'kāgwiyāgini mA^{d}tci'A'pe'näweni tcāgi'megu ä'ʻcikeg A'penäwen^{nlt}. Nā'ʻkA netōgimām ume'to'sä-nenī'ma'i kīwi'cikAnä'se'tāgu^{d}tc uwī^{d}tcī'ckwe'ʻwāwa'i^{d}tcā'ʻyätuge

That is what the old man said to his children. And soon, it seems, their father died.

They themselves fasted earnestly for several years. Throughout every winter they went about wailing and weeping. That, it seems, is what they did. It is what Fine Cloud did. From the time he remembered he followed what he had been told by his old man, the one by whom he had been reared. Soon, it seems, finally once when they were camping in the fall, they had gone about hunting. Soon, it seems, they stumbled across people on the warpath and they were assailed by them; they defended themselves, it seems, when they and the Chippewa fought against each other. It seems then that Fine Cloud's sister was hit, though nothing happened to himself. Then, it seems, they turned back. The one who was hit was carried by a horse. It seems that his sister died before (they got back), while on the way. Then he lived alone and began to fast very earnestly as his sister was dead.

Well, soon once after he had become a large young man, he examined himself. "What, pray, is the matter with me that I am not in the habit of accompanying war parties? For now I have experience in fasting. That only is what he said to me when I had a father when he said, 'You will have a vision so that you will be in the habit of slaying (your foes).'" And soon, it seems, when a war party departed, he went along with them, it seems, with no other (protection) except his bow and war club. And soon, it seems, they came to where people were dwelling and rushed upon them. He, it seems, missed being injured by those whom he accompanied at the time when he first killed the Indians. Indeed, as soon as he clubbed (one) to death then he mentioned a name. "I am called 'Lightning Mouth,'" it seems, he said, and he threw away his own name and called himself by another. That, it seems, is what he did. From that time onward he began to be so called. He made himself a warrior, for he had nothing on in addition to (his moccasins?). He only used his war club.

Soon, it seems, he carefully examined what he had been told from time to time, and thought over it very reflectively, and scrutinized everything. At the time, it seems, he soon was lying down. "How, pray, is my life? Well indeed surely, egad, life is difficult. Now, no one indeed will really be told." He considered it seriously. "How, it seems, might I contrive to learn about my life?" So he kept on thinking. He reflected earnestly as he was seated in the doorway where they lived. And soon, it seems, he made a firm decision as he thought. "Now we never shall cease being pestered with evil disease, disease of every kind. And my chief's people's bones have been scattered about by their foes," verily is what he bore in mind, for he did not know. "How may I contrive to know entirely how my life

wī'nA nene'känetA'ge' ä'pāwike'känetAge'e'. "Tānī'yätug āmu'dtcike'känetAmāni tcā'gi neme'to'sänenī'wiweni nīgā'ni wī'Anemi'cike'nugwänn'k', nā'kA'dtci tcā'g ā'co'wime'nōtAne me'to'sä'nenīw äwi't ä'ä'pe'dtcipegi''ckutAgA yätu'gke', tānī'yätug āmi'cipōnipegi''ckutAgi netōgi'māmAn upe''tawānn'k'?" Īnī'yätuge wī'n ä'ci'citä'ä'cige'e wī'n Ä'tAnetug ä'ke'tcimāmīnawitä'äte'e'yätugke', āgwī'yätuge wī'nA' cä'-'ki ne'gutenw īn ä'citä'äte'e'yätugke'. Me'cena''megu'u nā'tA'swawa'ī'n īni pemi'citä'äte'e'yätugke', ā'gwi nā'tA''suguni mānenwi'-megku'. KākAbōtweyätugäni pe''k ä'mīnawänemā'dtc änā'dtcimonite' ä'ō'si'te'e'. "'MA'n aiyō''ipi kepAgi'senAmāgōpenA wī'tA'cinānāgatawänemenAgkwe',' 'īwāpe'e yōw ä'ō''siyānn'k'. Me'tō'dtcimegā'pe'e ke'yenA'megu'u wī'cawitäpwätugke'. Ī'n ä'cī'yAme'dtc'k'. Āgwigä' ne'gutenw ī'n i'dtcinn'k'; A'penä'dtci'meg ī'n ä'nowä'dtc'k'." Īnī'yätuge tcā'g ä'citä'äte' ī'n Ä'tA'netugkA'.

Kī'Anemikegye'tenāmitä'äte' īni'dtcā''yätug ī'nA mīnawâpAmāte'e wī'n A'ckutänä''siwAn ä'tA'cimAmā'se'kānite'e'yätugke'. Īnimātcā'-'yätuge wī'nA kī'cinegutaiyAgitä'ä'te'e'. "MAnigä'' wī'nA me'ce'na' āmu'dtcike'känetAmāni mA'ni neme'to'sänenī'wiwen ä'cike'nugwänn'k'. Āgwi yō' wīnA ke'känetA'mānin ä'kwāpyä'se'nugwäni nepemāte'-'seniweni'dtcā'megu'u'. MA'n ä'wä'pyäkegi nīya'ww'k', nā'kA''dtci tcīnawä'mAgig āgwi'megu ke'känemAgini nīgā'ni wī'Anemi'cigenigwän ume'to'säneniwīwenwāww'k'. Nā'kA''dtci mī'ckutA'megu netōgimā'-menän ä'citA'cita'cī'kāgu'dtc A'penäwenä'Ann'k'. Īnu'g āgwi'megu'u ke'känetA'mānin āmi'cipōnī'kā'gwigwänn'k'." Īnī'yätug ä'citä'äte'e'-yätugke'. "Wī'n ä'ckime'to'säneniwitA wī'nA nā''kA wī'nA kākAbō'tw ä'pyä'dtcimawinäwugu'dtci me'to'säneniwa' ä'pyä'dtcinäne''segu'dtc'k'. Tānī'yätug āmi'cipōnī''kāgu'dtc'k'? Āgwi'megu ke'känetA'mānini mAni' mägwä'e me'cena''i ke'te'nA yätu'ge mA'ni nā'mō'dtcigi ke'känetAmāti''soyāni kägō'k'." Īnī'yätugegä' wī'n ä'citä'äte'e'-yätugke'. Īninä'tcā'' yätuge wī'nA kī'cimämä'dtcigi'meg ä'kī'cinegutaiyAgitä'äte' īninä'ī'yätuge wī'n ä'pemi'Atā'penAge'e'yätuge ke''ke'cäwi wī'n A'ckutänä''siwAn ä'cīgwike'cäwä''cini'dtc'k', wīnai'yätug īninä' wīnai'yätug ä'pemi'cä'cä'kunAge'e'yätuge wī'nA ke''ke'cäww'k'. Ōnī'yätuge wī'nA kī'cike'ce'cäwīgwänute'e wī'n A'dtcā''megu wīnai'-yätug ä'peminawAtenāte'e'yätug Anenōtäwi'An une'sä'mäwAni wīnai'-yätuge nā''inä'i wī'pemi'nāgwā'dtci wī'nA wī'kīkīwäwä'gi'tō'dtc u'wīyawi nAnāwä''kAmegi wī'kīwitA'cinAnātwä'wä'tAg u'wīyaww'k'. Īnī'yätuge wī'n ä'nawA'dtcikAkAnōnā'te'e wī'n ume'cō'me'sAn A'ckutänä''siwAni wī'nnA'. "MA'ni wī'nānugi wī'wäpwäwägi''tōyāni nīya'ww'k', īnu'gi neme'cōme'se'. MAnA'dtcā' äyī'gi kī'nA ketAtA'-mä'ene nenā''kunämmA'; ä'nawA'dtci'AtAmä'enAgōwe nene''sämāw ä'pāwi'dtcā'ike'käne'tAmān ä'cikenugwäni neme'to'sänenī'wiweni nīgā'nn'k'. Mō'tci'megu negute'nw ä''wâpAg ä'pāwike'käne'tAmānn'k'. Īni'dtcā'i wī'kīwi'utwäwägi''tōyāni wä'dtci nAnō''ckwe nä''kīnA kwâpenAmōnāni netā''kunäm īnu'gk'. Nā'kA''dtci wī'nA tcīna-

will continue to be in the future, and how may the people who dwell without who ever speak annoyingly against it, how may they contrive to cease to speak annoyingly against my chief's fire (i. e., town)?" That is what he, Lightning-Mouth, kept on thinking as he lay down meditating very seriously, it seems. He did not, it seems, think of it merely once. Why, it seems, he kept on thinking of it for several years, not several days, but many times. Very soon, it seems, he earnestly considered what his father had said. "'This one has been placed here, it is said, to watch over us,' my father used to say. It seems as though he most certainly was in the habit of speaking the truth. That is what he said to us. And he did not say it (merely) once; that is what he always said." That, it seems, is all Lightning-Mouth thought of.

After he continued to think fixedly then indeed, it seems, he contemplated the Spirit of Fire as he flickered there. At that time, it seems, he made a decision. "Well, this is how I may learn how my life is. For I do not know for how long a span my life is indeed determined. I, indeed, do not know how this my body started its growth, nor do I know how my relatives' lives will continue to be in the future. And it has happened that our chief has been afflicted with diseases. To-day I do not know how he might cease being so afflicted." That, it seems, is what he thought. "And when the first mortals came to be seen by the people they began to be slain one by one. How might that be stopped? I do not know this, (yet) perhaps finally surely I might come to know something about myself." That, it seems, is what he thought. Verily at the time, it seems, when he really came to a decision, at that time, it seems, he started to pick up charcoal, the Spirit of Fire as he lay in spent ashes, and started, it seems, to be generous (?) with the charcoal. Then, it seems, as soon as he had blackened his face with charcoal then he first started to fetch his Indian tobacco at the time he was to depart going about wailing in the wilderness and going about seeking life with his cries. Now, it seems, he stopped to address his grandfather, the Spirit of Fire. "Now, my grandfather, this day I shall begin to wail. Verily I also give this my tobacco to smoke; I stop to give you a smoke because I do not know, indeed, how my life will be in the future. I do not know even a single day. That verily is why I shall go about wailing, and that is why I also blindly scatter my tobacco for you to-day. And I do not know whether I shall continue to be related to my relatives, nor do I really know how far our lives extend. That verily is also why I go about wailing to-day, my grandfather, Spirit of Fire. And because my chief is annoyed with evil disease, because I do not know how he could contrive to cease being so afflicted. That also is why I go about wailing to-day. Moreover, as my chief kindles a fire for (i.e.,

wämAg ä'pāwike'kä'nemAgi wī'AnemitäpA'kwāgōmAg$^{k!}$, ä'A'kwi-'se'nugwäni neme'to'sänenīwiwenenān ä'pāwi^{d}tcā'ike'käne'tAmān$^{n!}$. Īni^{d}tcā' äyī'gi wī'kīwi'utwäwägi'''tōyāni nīya'w īnu'gi neme'''c^{u}, A'ckutä'nä'sīw^{we}. Nā'kA'^{d}tci wī'nA netō'gimāmA wä'^{d}tci pegi'ckī-'kā'gwigwäni mA^{d}tcA'pe'näwen$^{n!}$, ä'pāwi^{d}tcā'ke'känetAmawAg āmi'cikA'ckipōnī'kā'gwigwän$^{n!}$. Ī'n äyī'gi wī'kīwi'utwäwägi'''tōyāni nī'nānug$^{k!}$. Nā'kA'^{d}tci netō'gimām ä'pe'tawAnā^{d}tc ume'to'sänenīma'$^{!}$, utō'ckina'wämA'$^{!}$, utō'kwaiyōmA'$^{!}$, nā'''k utApenō'''sema' ä'ā'pe^{d}tcipegi'ckutA'mawu^{d}tci ku'tAg änātowā'ni^{d}tci' ä'pāwi^{d}tcā'ike-käne'tAmān$^{n!}$. Īni^{d}tcā'i wī'kīwi'utwäwägi'tōyāni nAnā'wä'kAm$^{m!}$. Ī'n äyī'gi kī'nA wä^{d}tci''' sA'kA'A'mōnāni nene'''sämāw^{wA}'. Cä'cki-^{d}tcā''' nä'kīnA pemāte'''siweni kī'inänetAmawi nene'''sämāw^{wA}'; cä'cki-^{d}tcā'i tAmā'ge'cAgi 'nō'ci'semA' kī'i'ne'taw īnu'gi nAnō'''ckw ä'tA-'ciwītA'mōnāni tA'''swaiyAgi 'utwäwägi'''tōyāni nīya'w$^{w!}$."

Īnī'yätug ä'ci'nawA^{d}tciwītAmawā^{d}tci nAnō'''ck^{we}. Īnī'yätuge wī'n ä'peminowiwī'te'e wī'n aiyō''i wī'n A'kwi'^{d}tcA'kīg ä'kīwinAnō'ckwekī-wi'inA'inAtä'mute'e nAnō'''ckw ä'kīme'ckime'ckine^{d}tcä^{d}tc$^{!}$, wī'ke'-känemä'wägä' änApi'nigwäni manetowa'$^{!}$. NAnō'ckwe'megu ä'kīwi-kwâpAkwâpā'kä^{d}tc une'sä'māwAni kīwikegAtä'mu^{d}tcin$^{n!}$. Me'cena'-'megu yä'tuge wī'n A'kA'nipepō'nw ä'ke'tcimA'kAtäwītō'te'e wī'n^{nA}'. Me'cena'''megu nā'tA'swawa'īne'yätug ä'pemApenä'tō^{d}tc ä'pāwi'-megukägō'imīnawänetA'ge'^{et}. KākAbōtwe'yätuge me'cemegu kägō' ä'wäpi'sA'kAwätō'te'e wī'n^{nA}'. Kegaiyā'i me'ce'megu mäyā'ckAgini kägō' ä'sA'kA'wätō'te'^{et}. Kegaiyā'''yätug ä'maiyā'ckawäte'e'yätuge me'tegwine'niwAni negu't ä'i'cinA'A'gäni^{d}tci me'tegwine'niwani nAnō'-'ckwe wī'n ä'tA'cikAkAnōne'ti'su^{d}tc ä'tA'cipāpAgikAnāgīgwä'tawāte'^{et}. '''Na'i' neme'''c^{u}, ä'pāwiku'''wīnAke'känetAmān ä'cike'nugwäni neme-'to'sänenī'wiwen ī'ni wä^{d}tci nAnō'''ckwe wä'^{d}tci kīwitAnwäwägi'-'tōyān$^{n!}$, tcägi'megu tcīna'wämAg ä'pāwinīgānikekä'nemAgi wī'i'ci-täpA'''kwiwī^{d}tcime'to'sänenīmāwAgän$^{n!}$; nā'kA'^{d}tc ä'ci'kā'gwiyāge ketemāgi'e'gwiyāge mA^{d}tci'A'pe'näwen āmi'ci^{d}tcā'ipōnī'kāgwī'wāgän ī'ni tcā'g ä'pāwike'käne'tAmān āmi'cipōnī'kāgwīwāgäni tcā'gi kī-yutwäwägi'''tōyān$^{n!}$. Nā'kA'^{d}tci netō'gimām ä'cā'pe^{d}tcipegi'ckutA'-māgu^{d}tc upe'''tawāni tcā'g änātowā'ni^{d}tci'$^{!}$. Mōtci'megu wī'na-'iwätā'sä'wiyān ä'Agāwā'tAmān$^{n!}$. Ī'ni tcā'gi wä^{d}tci nAnāwä'kAmigi kītAnwäwägi'''tōyāni nīya'w$^{w!}$."

Īnī'yätuge wī'n ä'cawi'te'^{et}. Wī'n ä'pāwikägō'i'cike'känetAge' u'wīyawi wä^{d}tci kīwikutAgwäwägi'tōte' u'wīyaw$^{w!}$. Ä'kīwī'yätuge-kegAkegAtämute' utā'ku'nämAni wīnai'yätug^{ke}'. Tcägi'megu ä'cite-'kā'so'ni^{d}tci me'tegwineniwa'i tcā'g ä'cinA'A'gäni^{d}tc ä'tcägī'yätuge wī'nän ä'tcägikAkAnōneti'su'te'^{et}, ä'tcägī'yätuge'sA'kA'amawāte'e'-yätug^{ke}', īnAgä' ä'pemiwītAmawā^{d}tc·änä'netAg u'wīyaw$^{w!}$. Ä'pāwī'-yätugeke'känetAmāti'su'te' ume'to'sänenī'wiweni yätu'ge wä'^{d}tci kA'cki wī'nA kīwimāmaiyō'kātA'ge'^{et}. Neguta'' ä'pemwäwä'gi'tō^{d}tc u'wīyaw$^{w!}$. Neguta'''yätug ä'me'ku'ckA'ge' A'sen$^{n!}$. Pāpegwa'

has a town of) his peoples, his young men, his women, and his children ever do those who speak a different language speak against it, (and) I do not know (how this might be stopped). That verily is why I shall go about wailing in the wilderness. That also is why I burn my tobacco for you. You, too, must bless me merely with life for the sake of my tobacco; verily you must merely mercifully listen to me (thinking) 'it is my grandchild' as I blindly to-day tell you the various causes why I wail."

That, it seems, is what he stopped to blindly tell him. Then, it seems, he started to go out, and he went about here on the top of a hill wailing blindly with his hands open, for he did not know where the manitous were located. He blindly went about scattering his tobacco which he had with him as he went about wailing. Well, it seems, he fasted earnestly all winter. Finally he continued to starve for several years, as he had observed nothing. And very soon, it seems, he began to make burnt offerings to everything. Finally he made a burnt offering to everything he met. Finally he met a Tree Spirit with a certain bark and blindly talked of himself as his tears ran. "Now, my grandfather, because I do not know how my life is, is why I go about weeping blindly, and because I do not know whether I shall exist as mortal with everyone to whom I am related; moreover, because evil disease which makes us wretched thus vexes us, and because I do not know anything whereby we might cease to be so vexed, is why I go about wailing. Moreover, because all of different languages ever speak annoyingly against my chief's fire (i. e., town). Indeed, I even desire to become an accomplished warrior. For all these reasons is why I go about in the wilderness wailing."

That, it seems, is what happened to him. Because he did not know anything about his life is why he went about suffering and wailing. He went about, it seems, with his tobacco, wailing. He spoke of himself to Tree Spirits of every name and bark, and made burnt offerings to them all and began to tell them what he thought of himself. Because he did not, it seems, know about his life is why he was able to go about wailing fearfully. He kept on wailing

nā'kA'dtci wī'n ä'tA'cinanō'''ckwekakA'nōtag A'se'n ä'tA'cipāpagi-
kanāgīgwä'tawāte'e'yätug^{ket}:

"Na'i', neme'cō'me's^{et}, neketemā'ge'si nī'nānug^{klt}, ä'ketemāgime-
'to'säneniwä'''iyān ä'pāwike'känetamāti'sō'''iyāni nīgāni wī'anemi'ci-
5 na'ikenugwän^{nlt}. Ī'ni wä'dtci kītanwäwägi'''tōyāni nīya'w ä'natawä-
netamāti'''soyān^{nlt}. Nā'kA'dtci tcägimA^{d}tci'A'pe'näwen ä'käketemā-
gi'e'gwiyāg^{ket}. KākAbō'twe tānī'yätug āmi'cikA'''ckipōnī'kā'gwiyā-
g^{ket}? Ī'ni^{d}tcā' īnu'gi wī'utwäwägi'''tōyān^{nlt}. Nā'kA'dtc ä'utōgimā'-
miyān ä'ā'petutA'māgu^{d}tc ā'co'wimenōtanwe äwini^{d}tci'i me'to'säne'-
10 niwa'^{lt}. Ä'pāwike'känetamawag āmi'cipōnotamā'gugwän^{nlt}. Tcāgi-
megōni wätwäwägi'''tōyān īnu'g^{klt}. Nīna mō'tci'megu kabō'twe
wāwā'dtci pemu'tīyāge tcā'gi wī'pe'cku'nawi^{d}tci nī^{d}tcī'ckwe'^{At}. Tcāgi
kīwi'utwäwägi'''tōyān īnu'g^{klt}."

Tcāgi'megu ä'inäpe'ki'''cini^{d}tc A'senāpäneniwa'ī'yätuge wī'n
15 ä'pemikakanōneti'su'te'e wī'na nanō'''ckw ä'pemi'ciwītamawā'te'e
wīnagä' änä'netag uwīyawī'yätug^{ket}, ä'tcägiwītA'mawā^{d}tc ä'pī'tci-
ketemāgyānig u'wīyawi wī'ke'känemä'wägä'i pemi'inapi'nigwäni
manetowa'^{lt}. Nanō'''ckwe wī'n ä'kīwinanātwäwä'tag ume'to'sänenī-
wiwen^{nlt}, ä'kīwiketeketemāgatämu^{d}tc anāwä'''kamig^{klt}. Tcāgi'megu
20 kägō'i tA'''swi mäyägā'patag ä'peminanō'''ckwekakanōne'ti'su^{d}tci
wīnA'megu änä'netag^{klt}. Ke'''tcinäw ä'pemiwītA'mawawā^{d}tc ä'cina-
tawä'netag^{klt}, ä'natawike'kä'netag u'wīyawi wä'dtci kutagapenä'-
tō'te' u'wīyaw^{wlt}. Tcāgi'megu mämä'''si'sī'pōwani mäyä'''ckagin
ä'pemipaginā'te' utä'ku'nämani yätuge wī'n^{nA}'. Pāpegwai'yätug
25 ä'wäpātotA'ge' ume'to'sänenī'wiwen^{nlt}. "Īnigä' wī'utwäwägi'''tō-
yān^{nlt}, neme'cōme'''setig^{ket}. Ketemi'nawig^{kut}."

Īnī'yätug ä'cawi'te'^{et}. KākAbōtwe yätugäni me'cena'i ne'gutenw
ä'nepä^{d}tcämute'e neguta'''megu'u A'te'tci'megu nanawi'megu tA'ci
kabōtwe'yätug^{ket}, ä'āpA'wā'te'^{et}, uwīyä'ani'megu ä'näwā'te' ä'negwā-
30 nA'kwA'tenig ä'kete'ckwänutāgu'te' uwī'yä'an ä'kanōnegu'te'^{et}, ä'i-
nāpA'wā'te'^{et}. Ke'tenA'megu kabō'tw ä'tō'ki'sā'te'^{et}. Ke'tenA'-
megu yätu'ge pe'ki'megu ä'pānegwA'ci'te'^{et}. Me'cena'megu'yätuge
nā'tA'''sugun ä'nepā'te'^{et}. Īninā'' yätuge nā'''k ä'citä'ä'te'^{et}, "Īnī'yä-
tuge me'cena' ä'katawitcāgimenu'tāgu'''siyāni mA'ni mene'''s äne'gi'k-
35 wāg^{klt}; ī'n ä'katawī'yätuge manetowag ä'katawī'yätugenānōta'wiwā-
^{d}tc^{lt}," ä'citä'äte'e'yätug^{ket}. Īninā'''yätuge pe'''ki nā'''k ä'ā'^{d}tciwäp-
wäwä'gi'tō^{d}tc u'wīyaw^{wlt}. Pe'''kimegō'ni pe'''ki me'ce'megu kägō'i
nätagin īn ä'tA'ci'sA'kA'''wä'tō^{d}tc^{lt}. TA'swi'megu tA'swi nätag aiyō'
A'kī'g ä'sA'kA'wä'tōte'e'yätug^{ket}. MA^{d}tci'megu tcā'gi tA'''swi näwā-
40 ^{d}tci mämā^{d}tcī'ni^{d}tci' uwīyä'a'^{lt}. Kabōtweyätugäni kākatawipA'ki'tä-
penä'tō'te'e neguta'i tA'ci kabō'tw ä'kanōnegute'e'yätug uwī'yä-
'an^{nlt}, "Na'i', no'cī'''^{lt}, pōnwäwägi'tōnu kīya'w^{wlt}. Kekī'ciku'itcägi-
nō'tāgu's aiyō'i mA'n A'''k änegi'kwāg^{klt}. Nīna^{d}tcā'i keketeminu'tōn
īnu'g^{klt}. Wâpaminu no'cī'''^{lt}," ä'igu'te'^{et}. Ke'te'n ä'pe'setawā'te'

some place. Some place, it seems, he stumbled over a rock. And at once he blindly spoke to the rock with his tears flowing, it seems:

"Now, my grandfather, to-day I am wretched, for I have a wretched life, as I do not know how my life will continue to be in the future. That is why I go about wailing, as I desire to know about myself. Moreover, every evil disease makes each one of us wretched. How, pray, might we very soon be able to cease being pestered with them? That, verily, is why I go about wailing to-day. Moreover, I have a chief, and he is ever spoken against by the peoples who live without. I do not know how he could cease being spoken against. For all these reasons is why I go about wailing to-day. Even if soon I and my foe face each other and shoot at each other, every one of my foes shall miss me. For all this I go about wailing to-day."

In order, it seems, he spoke of himself to Rock Spirits of every hardness, and blindly started to tell them what he thought of his life, it seems, and told all how wretched his life was, as he did not know where the manitous were located. Blindly he went about seeking his life with his wailing, and he went about in the wilderness ever wailing pitifully. He began to talk blindly of himself to everything which appeared strange to him, and to tell what he thought of it. In person he started to tell them what he desired, and the reason he suffered and starved himself was because he desired to know about himself. Upon all very great rivers which he met he proceeded to cast his tobacco, it seems. "And that is why I shall go about wailing, my grandfathers. Take pity upon me."

That, it seems, is what happened to him. Very soon, it seems, finally once he cried himself to sleep some place far off in the wilderness, and soon, it seems, he saw some one there, he dreamed, and some one peeped from the brush at him while it was cloudy and addressed him, so he dreamed. Surely he soon woke with a start. Surely, it seems, he became very wide awake. Finally, it seems, he slept for several days. At that time, it seems, he again thought, "Now, it seems, finally I am nearly heard with pleasure by all the extent of this island; now each one of the manitous, it seems, has nearly heard me," he thought, it seems. At that time, it seems, he again began to violently renew his wailings. In the same way he made a burnt offering in profusion to everything he saw. He made a burnt offering, it seems, to every single thing he saw here on (this) earth. And each and every living being he saw (he made an offering to). Soon, it seems, when he had very nearly starved himself to death, at some place he was addressed, it seems, by some one. "Now, my grandchild, cease wailing. Indeed, you have been heard here the entire extent of this earth. Verily I bless you to-day. Look

ä'nenōtäwinite'e'yätug$^{ke'}$. "Pe'ki'megu keketeminōn$^{ne'}$. Āgwi^{d}tcä'i wä'wītepi wī'inäneme'nänin īnu'g ä'ketemi'nōnān$^{n!'}$. Īnugi^{d}tcä'i keme'to'sänenī'wiwen ä'kīwi'utwäwägi'''tōyAni kī'täpA'ku'ckA^{d}tcä'$^{!'}$, pä'ci'megu wī'ānōnA'maiyAn$^{n!'}$. Nä'kA'^{d}tcimA'niwätwäwägi'''tōyAni tcä'g A'pe'näwen$^{n!'}$. Äyīgi^{d}tcä' īni kī'mämīwänetAmōn ä'ketemi'nōnān$^{n!'}$. Tcä'g ä'päwike'känemA^{d}tci tcīna'wämAt ä'kīwi'utwäwägi'''tōyAn$^{n!'}$. Īnu'g ī'ni keke'kä'nemen ä'ketemi'nōnān$^{n!'}$. Tcä'gi mA'nA ketō'gimām ä'päwike'känetA'mawä^{d}tc upe'''tawāni wī'i'cige'nigwän$^{n!'}$. Nä'kA'^{d}tc ä'ci'ä'pe^{d}tcipegi'cki'megu^{d}tci kutAga'i me'to'säne'niwa'$^{!'}$, äyī'g īni ketenä'nemen$^{ne'}$. Mō'tci'megu päwipō'nitAge ketōgimäwAni wīnA'megu 'ō nai'yänenwi wī'ä'wutAm$^{wA'}$. Ī'n änänemenān īnu'g ä'ketemi'nōnān$^{n!'}$. Nä'kA'^{d}tci täpā'tAmāni negu'twäpyägi ketenä'nemen ä'ketemi'nōnān īnu'g$^{k!'}$. Āgwi^{d}tcä'''i wä'wītep inäneme'nänin ä'ketemi'nōnān$^{n!'}$. MAni^{d}tcä'i pämäme'''ki'segi mA'n A'''ki ne'ki'megu äne'mi'A'kī'wi'wigän$^{n!'}$, ä'petA'kAmigi'megu, ä'kwi'se'tōnān ä'ketemi'nōnān$^{n!'}$. Ne'''ki wī'Anemitäpwä'migA'k īnu'gi mA'n änänemenān$^{n!'}$. Wī'Anemi^{d}tcä'i'ä'ko'wime'to'sänenī'wigwänA wī'Anemi^{d}tcä'imäme'kwänetA'mugwänA^{d}tcä'$^{!'}$, īnA^{d}tcä' ī'nA wī'AnemikA'''ckowātA pemäte'siwen$^{n!'}$. Nä'kA'^{d}tci wī'AnemipAne'''ckägwi^{d}tc A'pe'näwenwi nä'negutenwi nä'''kA wī'Anemi'A'pī'tA'mugwänA mA'n änäne'menān. änemime'kwäne'tätäg$^{k!'}$. Nä'''kA wī'Anemime'kwänemī'wAnäni wī'Anemipyätenamawī'wAnäni kägō'i wī'Anemi^{d}tcä'inA-na'ine^{d}tcätA'mugwänA wī'wigä^{d}tcine^{d}tcätAma'wigwänA 'ī'nA^{d}tcä' äyī'g ī'ni wī'Anemi'u'tenag ume'to'sänenī'wiwen$^{n!'}$, nä'kA'^{d}tc ī'ni wī'AnemipAne'''ckägwi^{d}tc A'penäwen$^{n!'}$. Nä'''kāni wī'u^{d}tcikA'ckiwätā'''säwi^{d}tci wī'wīgä'''sigwänA wī'kegye'tenāmitä'''ägwän$^{nA'}$; īnA^{d}tcä' ī'nān$^{nA'}$. Nä'kA'^{d}tc änemime'kwänemī'wAnäni wī'AnemiwīgätAtAma'wigwänA 'ī'nA wī'Anemi'u'tenAgi pemäte'''siwen$^{n!'}$; nä'kA'^{d}tc ī'n nä'negutenwi wī'AnemipAne'''ckägwi^{d}tc A'pe'näwen$^{n!'}$. Ī'ni. MA'n ä'cike-temi'nōnān īnu'gi mAni^{d}tcä' ä'mawike'kyäwA'''kyä'cigi mA'nA Me'sA-'kAmi'gu'kwäw$^{wA'}$. Wä'^{d}tc A'kwāpyä'''tōnāni mA'n änäne'menān$^{n!'}$. Nä'''kA mA'ni kī'ce'gw ä'ke'kyäwAgōtäg ä'kwi'se'tōnān ä'ketemināmān$^{n!'}$. Nä'kA'^{d}tc ä'kwimAne'senowänetAmo'wāgäni netA'ki'menāni nä'''kA nekī'cigu'menān īni^{d}tcä'i tAne'''siyägwe mämägwä'ca'wi wī'wä-wī'tAmägwe kī'sōnwāwi wī'pāwikīwimänä'cīgwägāpaiyägwe tcä'g$^{k!'}$. Änäne'menān$^{n!'}$. Ā'gwi kī'nA ne'''ci'kA ketemi'nōnān$^{n!'}$. Negu'ti-^{d}tcä'i mī'sōn änegi'kwiketemi'nōnāni ä'keteminōnāni wī'pemine'kA'-mugwänA^{d}tcä' mAn änäne'menān$^{n!'}$. Īna^{d}tcä' ī'na'i 'AnemikA'''ckowātA tA'''swaiyAg änäne'menān wī'Anemitäpwät$^{A'}$. Ā'gwi wī'na nōte'''kAnawi wī'pōnī'kA'mAnin änäne'menān$^{n!'}$. Wī'Anemi'segi'kime'kwänetA'mugwänA 'īnA^{d}tcä'''īnA wī'wīgä^{d}tciwetōt u'wīyaw$^{w!'}$. Cewä'nānugi mA'ni nī'n ä'kAnō'nenān āgwi na'i'kegin ä'negutī'''iyān$^{n!'}$.

at me, my grandchild," he was told. Surely as he listened to him, it was an Indian, it seems. "I bless you exceedingly. Verily I shall not bless you for a short time when I bless you to-day. Verily to-day as you go about wailing for your life, you truly will attain its span, even until you are old and feeble. Moreover, every disease is why you (go about) wailing. Verily I also will that away from you when I bless you. And because you did not know about each and every relative was why you went about wailing. To-day when I bless you I grant you to know that. And you do not know what will become of this your chief's fire (i. e., town). Moreover, as he is ever spoken against by other peoples, I also bless you that way (i. e., that this should cease). Even if he does not stop speaking against your chief's (town) instead he will curse himself. That is how I bless you when I take pity upon you to-day. Moreover, I bless you with one slice, of which I am fond, when I take pity upon you to-day. I do not bless you for a short time when I take pity upon you to-day. Verily as long as this earth which is spread out continues to be an earth, forever, is the limit I set to the blessing I have bestowed upon you. So long will the blessing which I have bestowed upon you to-day continue to be valid. Verily whosoever shall exist as the last generation, whosoever shall continue to remember (this religion) from time to time (i. e., hold the suitable ceremonies), he verily is the very one who will continue to be benefited with life. Moreover, each time disease shall continue to miss whosoever shall continue to sit down (and take part in the ceremony) when this way I bless you is remembered (i. e., suitable religious services held). And whenever you shall continue to remember me, and whenever you shall continue to extend any (offering) to me, verily whosoever shall continue to properly handle it for me (i. e., serve as a ceremonial attendant in gens festivals), whosoever shall carefully handle it for me he also then will continue to gain his life; and moreover, disease will then continue to miss him. Moreover, he will thereby then be able to become a warrior, that is, whosoever shall be careful and whosoever shall think convincingly (i. e., put his mind upon it); he verily is the very one. Moreover, whenever you shall continue to remember me (i. e., hold suitable festivals for me), whosoever shall continue to carefully eat (the food) for me then shall continue to gain life; moreover, then each time disease shall continue to miss him. That is all. Verily the way I bless you this day is when this Mother-of-all-the-earth attains old age. That is why I place a limit to the way I bless you. And when this sky hangs with old age is the limit I give to the blessing which I have bestowed upon you. Moreover, whenever we think of ending our land and sky with war, if indeed you are then there you shall tell them fearlessly (?) so that you and your gens shall all not stand around with shamed faces. (That is)

Āgwi täpi'gigin$^{n!\epsilon}$. MANA'KA^{d}TCĀ'I kī'''ĀPENA wī'MAWIWĪTAMAWAGWE negu't īyā'mā' äpi'TA kä'kinawā'te'sit^{A}."

Īnī'yätug īte'p wī'i'ciwenegu'te'e yätuge wī'n$^{nA\epsilon}$. Īyā'$^{\epsilon}$ ä'pyänegute' ä'ciwe'negu^{d}tc ä'kANōnā^{d}tc$^{!\epsilon}$, "Na'i', MA'NA īnu'gi kō'ci-'se'menāNA neketemi'nawāw ä'A'sāmikīwikutAGwäwä'gi'tō^{d}tc$^{!\epsilon}$, ume'to'sänenī'wiwen ä'kīwi'utwäwä'gi'tō^{d}tc$^{!\epsilon}$, ä'pāwike'känetAG ume'to'sänenī'wen$^{n!\epsilon}$. Ī'ni^{d}tcā'i wä^{d}tci ketemi'nawAG$^{k!\epsilon}$. Ke'tenA'megu täpwäw ä'pāwike'kä'netAG ä'cigenigwän u'wīyaw$^{w!\epsilon}$. Īnu'gi^{d}tcā' ä'ānonA'mäwenī'wining änä'nemAG$^{k!\epsilon}$. Nā''KA wī'mämīwäneta'mawAG A'penäwen$^{n!\epsilon}$. Nā'kA'^{d}tc ä'utōgimämi^{d}tc ä'nene-'känetAmawā^{d}tc ä'pe'tawANāni^{d}tc utō'ckinawämaʿ i''kwäwa' APE'NO'A'$^{!\epsilon}$. Äyīgi'megu ī'ni netenänemāwA wī'pāwi'uwī'yä'anikA-'ckitä'AME'GOWā^{d}tc$^{!\epsilon}$. Mō'tci'megu ne'guta' ā'co'wimenōtane kägō' i'gowāt$^{e\epsilon}$, wī'pāpōno'wäni^{d}tc$^{!\epsilon}$. Ä'cipegi'ckutA'māgu^{d}tc ä'utōgimämi^{d}tc$^{!\epsilon}$, pāwipōno'wänite wīnA'megu nai'yänenwi wī'āwutA'mini^{d}tc$^{!\epsilon}$. Ī'n änä'nemAgi MA'N ANEMIME'TO'SÄ'NENīWA kō'ci'se'menän ä'ketemi'nawAG$^{k!\epsilon}$. Nā'kA'^{d}tci nī'n ä'manetō'wiyāni negu'twāpyäg ä'ā'kwäne'tAMān$^{n!\epsilon}$; ī'n äyī'g ā'ko'wi netu^{d}tci'se'tawāwA wī'ANemi-'cināpā'ku''kwawAG$^{k!\epsilon}$. Āgwi^{d}tcā''i wä'wītep inäne'mAgin$^{n!\epsilon}$. MANI^{d}tcā' kīnā'nA ketA'ki'menän ä'mawike'kyäwA''kyä'seg ä'kwä'nemAG$^{k!\epsilon}$; ne'ki wī'ANemi'A'kwitäpwämigA'tenig$^{k!\epsilon}$."

Īnī'yätuge wīn ätī'nite'eyätu'g$^{ke\epsilon}$. Kī'citcāgā^{d}tcimo'etīni'te'e yätu'g$^{ke\epsilon}$, " 'Ō'pe'ki'megu ke'menwaw ä'ketemi'nawA^{d}tci kō'ci'se'menān$^{nA\epsilon}$. Ī'ni yōw ä'ciwītA'mōnāgwe wī'nA kī'cimAmā'^{d}tci'ātA wī'nA me'cena''i yō'we ne'gutenwi wīnAgä''$^{\epsilon}$ yätuge me'cena' ä'mīnawänemā'te' ä'kī'cipAgi'senā'te' ä'A'sāmi^{d}tcā''yätugekwä-'kwäwitcA'kwi'setawā'te'e me'to'sänenī'wiwen$^{n!\epsilon}$. Wä'^{d}tci me'cena'i ne'gutenwi pāwiki'sātäneme'nAgo'$^{A\epsilon}$; wä'^{d}tci tcā'gi māwA^{d}tcime'nAgo' ä'wī'ā^{d}tcimo''enAgw ä'mAmāto'menAgwe wī'käketemi'nawAgwe kī'ci'ā^{d}tci'$^{!\epsilon}$. Īnugi^{d}tcā' kī'n ä'cike'tcimenwa'wiyAn ä'ketemi'nawA^{d}tci kō'ci'se'menān$^{nA\epsilon}$. Ā'gwi^{d}tcā' nä'nī'n A'te'tci wī'inänetAmōnānin īnu'g änä'nemA^{d}tc ä'ketemi'nawA^{d}tci me'to-

how I bless you. I do not bless you alone. Verily I bless (this) one gens (to which you belong) in its entire extent when I bless you; (that is) whatever (member) follows the way I bless you.[5] Who continues to speak truthfully verily is the one who shall continue to be benefited in as many ways as I bless you. You must not abandon on the roadside the manner in which I bless you. Whosoever shall continue to follow (my blessing) and remember it (i. e., hold suitable worship), he verily is the one who will lead his body carefully. But when I now speak to you to-day it is not right, for I am (but) one. It is not the right (number). Verily we must go yonder and tell one who is seated yonder and is in a well-known place."

Then, it seems, he was led thither, it seems. When he was brought yonder, toward which spot he was led (the manitou who accompanied him), addressed (the other manitou), "Now, to-day I bless this my grandchild because he has gone about wailing and suffering too much, because he went about wailing on account of his life, for he did not know about his life. That verily is why I bless him. Surely he speaks the truth (when he says that) he does not know how his life is. To-day verily I bless him with feeble old age. Moreover, I shall will disease away from him. And he has a chief, and he remembered that he kindled a fire for (i. e., had a village of) young men, women, and babies. I also so bless him that no one shall be able to overpower them. Even if they are told something by those without somewhere, the latter shall cease speaking. As he has a chief (and his chief) is spoken against annoyingly, if they do not cease speaking instead they shall curse themselves. That is how I bless this our grandchild, the future person, when I bless him. Moreover, I am a manitou and think much of one slice; so I also for this reason grant it to him as (my) last (boon) so that I shall continue to repay his kettle. Verily I do not bless him for a short time. Verily when this our earth lies old is the limit of my blessing; for so long shall (my blessing) continue to be valid."

That, it seems, is what they said to each other, it seems. When they have told each other all, it seems (the second manitou spoke), "Oh, you have done very well in blessing our grandchild. That is what he who made him to move (i. e., gave him life) said to us in the past when, it seems, once he finally observed that when he had given life to (the people) he verily made life to be altogether too short. That is why finally he did not dislike asking us; it is why he called us all together to tell us to bless each one of those whom he had created when they worshipped us. That is how, indeed, you have done very well to-day in blessing our grandchild. Verily I shall not bless differently him for your sake to-day than the way you

[5] Translated rather freely.

ʻsänenī'wiweni wīʻtäpA'ʻkuʻckAg$^{k!ʻ}$, äʻānōnAmäweniwinig äʻinä'-nemA^{d}tc$^{!ʻ}$. Äyī'gi nī'nA ketenänetAmōn^{neʻ}. Ā'gwi nä'ʻnīn Aʻte'ʻtci wīʻinäne'mAgini kōʻciʻsemenā'n äʻketemi'nawA^{d}tc$^{!ʻ}$. Nāʻkʌ'^{d}tci wīʻmāmīwänetA'mawA^{d}tc Aʻpe'näwen$^{n!ʻ}$. Äyī'gi nī'n ī'ni ketenäne-tAmōn^{neʻ}. Nāʻkʌ tcā'g utōgimāmAn upe'ʻtawān äʻcipegiʻckutA'-māgu^{d}tc āʻco'wi me'nōtAne meʻtoʻsäneniwaʻi nā'nōtA wīʻAʻkwitä'-ʻäni^{d}tc$^{!ʻ}$; pāwikAʻckipōno'wänite naiyänenwi'megu wīʻāwutA'mini^{d}tc$^{!ʻ}$; äʻinä'nemA^{d}tc$^{!ʻ}$. Äyīgi nīn ī'ni ketenänetAmōne kōʻciʻse'-menān^{nAʻ}. Nāʻkʌ'^{d}tci negu'twāpyägi täpā'tAmāni wīʻAnemiʻcinā-pāʻku'ʻkwawA^{d}tc äʻinä'nemA^{d}tc$^{!ʻ}$. Nī'n äyī'g ī'ni netenä'nemāw^{wAʻ}. Āgwi^{d}tcāʻ nä'ʻnīnA wä'witep inäne'mAgin äʻketemi'nawAgw äʻAckiketeminu'ʻtawA^{d}tc$^{!ʻ}$. Äyī'gi^{d}tcāʻ nī'nA wīʻAnemiʻu^{d}tciʻAtAmā'-ʻiyāni meʻkwänemenAgwini nā'ʻkA wīʻAnemiʻcitäpe'ʻsiyAgwe kägōʻäʻ Anemipyätena'mōnAgwe kägō'ʻ$^{!ʻ}$. Tā'ni wänA wīʻi'ʻcawi^{d}tci wīʻpāwiʻAnemimeʻkwäne'menAg^{kweʻ}? Nā'ʻinäʻi meʻkwäneme'nAg-wini wīʻtAneʻkwäpīʻtA'mugwän īni wīʻAnemiʻutenAmā'tiʻsu^{d}tci pemāte'ʻsiwen$^{n!ʻ}$, nāʻkʌ'^{d}tci näne'gutenwi wīʻAnemiʻcipAne'ʻckāgwi-^{d}tci kīwigāpāmigA'tenig Aʻpe'näwen$^{n!ʻ}$, nāʻkʌ'^{d}tci nänegutenwi wīʻu^{d}tciʻAnemiʻcipAneʻckāgwi^{d}tc$^{!ʻ}$, nāʻkʌ'^{d}tci wīʻAnemitAgwāʻkun-AmōnowAgwän$^{n!ʻ}$, wīʻAnemi^{d}tcāʻiwīgä^{d}tcinAnaʻine^{d}tcātA'mugwän īʻni wīʻAnemiʻu'tenAgi meʻtoʻsänenī'wiwen$^{n!ʻ}$, nāʻkʌ'^{d}tci wīʻAnemi-ʻcipAne'ʻckāgwi^{d}tc Aʻpe'näwen$^{n!ʻ}$. Cewä'n ā'gwi täpi'kegin īnu'gi täpigiyAgwin$^{n!ʻ}$. MAnAʻkA^{d}tcāʻ nāʻkʌ'^{d}tc äʻ'awi^{d}tci kegyeʻkinawā-tApi'tA kīʻiʻciwe'näpenA wīʻmawitAnātotAmawAgwe tA'ʻsōnōg änänemAgwe kōʻciʻsemenān^{nAʻ}."

Īnī'yätuge nāʻkʌ'^{d}tc äʻā^{d}tciwene'teʻ^{eʻ}. Īyā'ʻ pägAmiwene^{d}tci nā'kai'yätug^{keʻ}, "Naʻi', neketemi'nawāw^{wAʻ}. Ā'gwi täpigī'yägin äʻnī'ʻciyāg^{keʻ}. ÄʻʌʻsāmikīwikutAgwäwä'gi'tō^{d}tci wä^{d}tci ketemi'na-wAg$^{k!ʻ}$. Āgwi^{d}tcāʻi wä'witep inäne'mAgin$^{n!ʻ}$. Meʻtoʻsänenī'wiweni wīʻtäpA'ʻkuʻckAg$^{k!}$; nāʻkʌ'^{d}tci wīʻmāmīwänetA'mawAg Aʻpe'näweni netenä'nemāw äʻketemi'nawAg$^{k!ʻ}$; nāʻkʌ'^{d}tc äʻutōgi'māmi^{d}tci kägō'ʻi tAʻciʻitA'māgute nānō'tA wīʻAʻkwitäʻäni^{d}tc$^{!ʻ}$. Ī'n äyī'gi netenä'-nemāw^{wAʻ}. Nāʻkʌ'^{d}tci negu'twāpyägi netenä'nemāw^{wAʻ}. Ī'n änAg$^{k!ʻ}$."

"Īnugi kemenwawi^{d}tcāʻ äʻketeminawA^{d}tc$^{!ʻ}$. Nīn äyīgi'megu. TAʻswaiyAg änänemägwe nī'n äyī'g$^{k!ʻ}$. Pemāteʻsiwen äʻinäne-mäg^{kweʻ}; nāʻkʌ'^{d}tci wīʻmāmīwänetA'mawägw Aʻpe'näwen äʻinäne-mäg^{kweʻ}; nā'ʻkA kägōʻi tAʻciʻitAmāgu'teʻ äʻutōgimāmi^{d}tci nānō'tA wīʻAʻko'wäni^{d}tc$^{!ʻ}$, wīʻpāwitäpwäni^{d}tc$^{!ʻ}$, pāwikAʻckipōnowänite nai-yänenwi'megu wīʻāwutA'mini^{d}tc äʻinänemäg^{kweʻ}. Äyī'gi nī'n änäne-

blessed him to attain (his allotted span of) life, when you blessed him with feeble old age. I also so bless him for your sake. I shall not bless our grandchild differently than when you blessed him. Moreover, you shall will away disease from him. I also shall bless him so for your sake. And as his chief's fire (i. e., town) is spoken against annoyingly by all the peoples from without, these shall end their thoughts prematurely (i. e., be unsuccessful in their desires); if they are not able to cease so speaking instead they shall indeed curse themselves; that is how you blessed him. I also bless our grandchild the same way for your sake. Moreover, you blessed him (with a promise) to continue to replace his kettle (i. e., grant in return for his food and worship) with one slice, of which you are fond. I also bless him that way. Verily I also do not bless him for a short time when we bless him, when you first blessed him. Verily I also shall thereby continue to smoke whenever he remembers us (i. e., holds worship), and we shall continue to be satisfied with any little thing if he continues to offer us anything. Pray how shall it be that he will not continue to remember us? At the time whenever he remembers us whosoever shall sit down to the festival shall in that way continue to gain life for himself, and each time disease stands about it shall continue to miss him. Moreover, each time it thereby continues to miss whosoever shall cook (crops and dogs) together for us, and whosoever shall truly continue to carefully and properly handle (what is offered us [i. e., whosoever shall serve as a ceremonial attendant]) shall in the same way gain life, and disease shall continue to miss him. But it is not proper as we are not sufficient. Verily we must again lead him yonder where one who sits in a well-known spot dwells so as to narrate to him the number of ways we bless our grandchild."

Then, it seems, he was again led anew. As soon as he arrived where he was led again, it seems (the first manitou said), "Well, I bless him we are not sufficient as we are two. Because he went about wailing and suffering too much is why I bless him. I do not bless him for a short time. I blessed him to reach (his full span of) life, and (I promised) to will disease away from him when I took pity upon him; moreover, as he has a chief if anything is said there against him, (his foe) shall end feeling so prematurely (i. e., be unsuccessful in his desires). I also bless him so. Moreover, I bless him with one slice. That is what I said to him."

"Verily you have done well to-day in blessing him. I also (bless him). In as many ways as you bless him I also (bless him). You blessed him with life; moreover, you blessed him (promising) to will away disease from him; moreover you blessed him (promising) that if anything were said against his chief there (his foe) would end his speech prematurely (i. e., be unsuccessful in his designs), that

tamōnagōw$^{we'}$. Ma'n ä'keteminawagwe wī'u^{d}tci'kamaiyagw a'sämāwa kägō''i wī'anemipōtā'kōnowagwäni wī'anemi'citäpe'siyag$^{kwe'}$. Tepa^{d}tci^{d}tcā'i kī'anemi'inänetama'wāpen ume'to'sänenī'wiwen$^{n!'}$. Wī'anemime'kwänemenowagwänamā'i wī'aneminene'känetamāgugwä'inimā'$^{!'}$. Ma'n änänemagw ä'keteminawag$^{kwe'}$. Cewä'na kīnā'n ā'gwi täpigī'yagwin ä'ne'sī''iyagwe 'īnu'g$^{k!'}$. Īyā'mā'tcā' äpi'ta wī'na kä'kinawātapit ä'awi^{d}tci nā'ka'^{d}tci kī'mawitanātotamawāpen änänemag$^{kwe'}$."

Īnī'yätuge nā''k ä'wäpiwenegute'e wī'n$^{na'}$. Nā''inā' īyā'i pyänegu^{d}tc ä'awini^{d}tci negu'ti ke'tcawa''īmani pägamī'wene^{d}tc ä'wäpātotamawu'te' änänegutc$^{!'}$. "'Ō' mana'ku'i neketeminawāw ä'a'sämikīwiketemägwäwägi'tō^{d}tc upimāte''siwen ä'kīwi'utwäwä'gi'tō^{d}tci wī'täpa'ku'ckagi^{d}tcā' ume'to'sänenī'wiwen$^{n!'}$. Kīwigāpämigatenige wī'māmīwänetamawagi netenä'nemāw$^{wa'}$. Nā'ka'^{d}tci kägō' ä'cita'cimämyānutama'wägwäna 'ugi'māwan upe''tawäni nānō'ta wī'anemi'a'ko'wäni^{d}tc$^{!'}$, pāwika'ckipōnowänite naiyenwi'megu wī'āwuta'mini^{d}tc$^{!'}$. Īn änag$^{k!'}$. Nā'ka'^{d}tci negu'twāpyägi täpātaman äyīgi netenä'nemāw$^{wa'}$."

"Ke'menwaw ä'ketemi'nawa^{d}tci kō'ci'semenān$^{na'}$. Āgwi^{d}tcā' a'te''tci wī'inäne'magini ta''sōnōg änä'nema^{d}tci'. Äyī'gi me'to'sänenī'wiweni wī'täpa''ku'ckagi ke'kyäwen ä'inä'nema^{d}tc ī'ni ketenänetamōn$^{ne'}$. Nā''ka wī'māmīwäneta'mawa^{d}tci ma^{d}tci'a'pe'näwen ä'inä'nema^{d}tc$^{!'}$, nī'n äyī'g ī'ni netenä'nemāwa kō'ci'se'menān$^{na'}$. Nā''k ä'utōgi'māmi^{d}tc ä'ci'ā'pe^{d}tcipegi'ckuta'māgu^{d}tc ä'co'wimenōtane kägō''i ta'ci'ita'itamā'gugwän utōgi'māwan upe''tawäni kägō'$^{!'}$, myā'notage wīna'megu nai'yänenwi wī'ā'wutam$^{wa'}$. Ä'inä'nema^{d}tc äyī'g ī'ni nī'na netenä'nemaw$^{wa'}$. Nīna'nä'i wi'u^{d}tci'anemi'ata'maiyān a''sämaw$^{wa'}$. Nā'ka'^{d}tci kägō''i wī'anemipyätenamōno'wagwäni tepa^{d}tci'^{d}tcā'i me'to'sänenī'wenwāwi kī'inänetama'wāpen$^{na'}$. Äyī'gi keta'ki'menān ä'mawike'kyäwa'kyä'se'tōyagw ä'kwä'nemagi nä''nīna kō'ci'se'menān$^{na'}$. Ī'ni ku^{d}tc änenagwe yōwe wī'na kī'cimamād^{d}tci'āta mā'a'i kō'ci'semenāna'$^{!'}$. Cewä'n ā'gwi täpigī'yagwini ma'n īnug ä'ta''ciyagw ä'ketemi'nawag$^{kwe'}$. Ku^{d}tcī''' ā'pe'ne kekī'ci'inänemāpen īnu'g$^{k!'}$. Īyā''mā'tcā''' nā'ka'^{d}tc äpi't āpe''tawā'kwe tä'ciwī'ci'ge'ckaga ma'n a''ki kegye'kinawā'tapit$^{a'}$. Īna^{d}tcā''' nā'ka'^{d}tc ī'na wī'mawitanātota'mawagwe ta'swaiyag inä'nemagwe ma'n anemime'to'sänenīw$^{wa'}$."

Īnī'yätug ä'wäpiwenete'e'yätug īna'yätu'gän ä'pyäne'te' ä'wäpī'yätug ä'ātotātänige'e'yätug$^{ke'}$. "Kī'cina'i neketemi'nawāwa ma'na

(his foe) would not speak truthfully (i. e., his curse would not come true), that if he were not able to cease (so) speaking instead he would curse himself. I also so bless him for your sake. By blessing this (person) we shall thereby smoke tobacco, and we shall thus continue to enjoy whatever he shall continue to boil for us. Verily in return we shall continue to bless their lives. Indeed, whosoever shall continue to remember (i. e., hold worship for) us he shall be the one to be recollected by them because of it. This is how we bless when we take pity upon him. But we are not sufficient, as we are now three. We must verily go and tell one who is seated yonder, who sits in a well-known place, how we bless (our grandchild)."

Then, it seems, he again began to be led away. At the time he was brought yonder where one important being dwells, as soon as he arrived where he was led, the story of how he was blessed began to be narrated. "Oh, I indeed bless this person as he went about wailing pitifully for his life and went about wailing that he might reach the (allotted span of) his life. I bless him (and promise that) if disease stands about I shall will it away from him. Moreover, whosoever in any way shall talk very evilly there against his chief's fire (i. e., town) shall continue to end his speech prematurely (i. e., fail in his designs), and if he is unable to cease so talking instead he shall curse himself. That is what I said to him. And I also bless him with one slice of which I am fond."

"You have done well in blessing our grandchild. Verily I shall not bless him differently than the various ways in which you blessed him. As you blessed him to reach (the allotted span of his) life and old age I also so bless him for your sake. And as you blessed him (promising) to will evil disease away from him, I also so bless our grandchild. And as he has a chief who is ever maligned by those from without, whosoever shall say anything against his chief's fire (i. e., town) if he speaks evil against it instead he shall curse himself. As you blessed him in this fashion I also so bless him. I, too, shall thereby continue to smoke tobacco. Moreover, whenever (anyone) shall extend (i. e., make an offering of) anything to us, verily in return we shall bless them with respect to their lives. Also as we have planned for our earth to reach old age, such is the extent to which I bless our grandchild. For that is what he who made these our grandchildren to move (i. e., who gave them life) told us formerly. But we are not sufficient in number this day when we bless him. Yet we have blessed him alike to-day. Moreover, yonder, indeed, is one who dwells half the height of trees with his feet solidly on this earth, one whose location is well known. We must again go and tell him the number of ways we have blessed this future person."

Then, it seems, he began to be led away, it seems, and when he was brought there (his story) began to be told. "I have blessed this our

kō'ci'se'menānnA'. Āgwi'dtcā'i wä'wītep inäne'mAgin ä'ketemi'nawAgk!'. Wī'täpA'"ku'ckAg ume'to'sänenī'wiwen ä'ānonAmäwenī'winig änä'nemAgk!'. NākA'dtc A'pe'näweni wī'Anemi'cinā'kAmīwäneta'mawAg änä'nemAg ä'ketemi'nawAgk!'. Tcā'gi wī'n ä'utōgimämi'dtc ā'pedtc ä'cipegi'ckutAmāgu'gwä'in ā'co'wi me'nōtAne kägō'"i tA'ci-'itAma'wāgwänA wī'Anemi'A'kwitä'äni'dtc!'. Nā'"kA pāwipōno'wänite naiyänenwi'megu wī'Anemi'ā'wutAg u'wīyaww!'. Īni'dtcā' änänemAgk!'. Āgwi'dtcā'i wä'wītep!'. MAni'dtcā'i ketA'ki'menān ä'mawi'-'dtcā'ike'kyäwA'"kyä'seg ī'n ä'kwänetA'mawAgi mA'n ä'cketemi'nawAgk!'. Wī'Anemi'dtcā'iwä'dtci'sāwänetAmāgu'gwä'ini wī'Anemi'citä'-pwäni'dtc!', wī'Anemimā'ipemine'kAmugwännA'. MAnA'kA'megu ä'mawiku'känetAmo'wAgwäni wī'Anemi'cikA'"ckowä'dtci me'to'sänenī'wiwenn!'. Ī'n ä'pī'tcikegye'tenāmitawAgk!'. Tcā'gi wī'Anemi'u'dtci'-AtAmaiyAgwk!'. 'Ō'n īni'dtcā'" kwīye'n īnu'g ä'cimenwitō'tawAgkwe'. Cewä'nānugi mA'n ā'gwi täpigī'yAgwin änä'nemAgwe kō'ci'se'-menānnA'. Īyä'mä'tcā'" nā'"k ä'kwAnA'kigā'pāni'dtci me'tegwine'niwa'i äpi'tA kä'kinawā'tApitA ma'netōw ä'"awi'dtc!'. Īni'dtcā'" nā'"kA wī'mawitAnātotA'mawAgw änä'nemAgwe mA'nnA'."

Īnī'yätug īyā'" wīn ä'wäpiwenegu'te'e wī'nA kätemināgu'dtci'!'. Nā'"inā'i pägAmiwe'negu'dtci nā'kA'dtc ä'wäpātotAmawu'te' ä'ciketemi'nāgu'dtc!': "Na'i' neketemi'nawāwA kō'ci'se'menān ä'A'sāmikīkutAgwäwägi'tōdtc u'wīyaw ä'kīwinAnātwä'wätAg u'wīyaww!'. Īni'dtcā'i wä'dtc īnu'gi keteminu'"tawAg ume'to'sänenī'wiwenn!'. Ä'pāwike'kä'netAg ä'u'dtci'dtcā'ikītAnwäwä'gi'tōdtci wī'täpA'ku'ckAgi'dtcā' ä'ānōnAmäwenī'winigi netenä'nemāw ä'ketemi'nawAgk!'. Nā'kA'dtci wī'Anemi'cipAne'"ckāgwi'dtc A'pe'näweni wī'Anemi'cimīwänetA'mawAg äyī'g änä'nemAgk!'. Mō'tci'megu ugi'māwAn upe'"tawān ä'pāwike-'kä'nemā'dtc ä'kīwi'utwäwä'gi'tō'dtc!'. Äyīgi'megu ī'ni nete'ciketemi'-nawāww!'. Mō'tci'megu ā'co'wimenōtAne kägō'"i tA'"cimämyānutA'-mägut ugi'māwAni nānō'tA wī'Anemi'A'ko'wäni'dtc!'. Pāwipōno'-wänite naiyänenwi'megu wī'āwutAmi'niwAnn!'. Ī'ni tcā'g ä'ciketemi'-nawAgk!'. Mō'tciku'"megu negu'twāpyäg ä'i'tAmāni täpātAmānimegu 'ī'n änä'nemAg ä'ketemi'nawAgk!'. Āgwi'dtcā'i wī'nA kä'si'pi ketemina'wAginn!', negu'ti'dtcā' wī'nA mī'sō'n änegi'"ku'ckAgk!'. Ī'n änä'nemAgk!'. Ā'petA'kAmigi'megu nete'ci'se'tawāww!'. Pā'ci'megu mA'ni newāwītA'mawāwA netA'ki'menān ä'mawike'kyäwA'"kyä'segi wī'Anemi'A'kwitäpwämigA'tenig änä'nemAgk!'. Nā'kA'dtci mA'n kī'cegu'menān ä'mawike'kyäwA'gōtägi wī'A'kwi'Anemi'cikA'ckowä'dtc ā'ko'wi wī'Anemime'to'säne'niwit!'. Wī'Anemimā'ime'kwänetAmā'-

grandchild. Verily I did not bless him for a short time when I took pity upon him. I blessed him to reach his (allotted span of) life, feeble old age. Moreover, I blessed him (and promised) also to continue to will away disease from him when I took pity upon him. As his chief is ever spoken against vexatiously by all from without, whosoever shall say anything against (the chief's village) shall continue to end his thought. And if he does not cease speaking instead he shall continue to curse himself. That verily is how I blessed him. (I did) not (bless him) for a short time. Verily when this our earth is old, is the limit I set to this my blessing. Verily whosoever shall continue to be willing to work for him with regard to it (i. e., serve as a ceremonial attendant for him) shall continue to thus speak truly (i. e., be benefited), and whosoever indeed follows it. (Up to) yonder time when we think of changing (this our earth and sky) he shall thus continue to be benefited with life. That is the extent to which I mean what I say to him. Thereby we all shall continue to smoke. And that verily is we have surely treated him well to-day. But now we are not sufficient (in number) when we bless our grandchild. Moreover, verily yonder as high as the Tree Spirits stand a manitou dwells, who is seated, whose location is well known. So we must again go and there relate to him how we bless this (our grandchild)."

Then, it seems, he began to be carried off by those by whom he was blessed. At the time when he arrived where he was led again the story of how he had been blessed began to be told: "Now I blessed our grandchild as he went about suffering and wailing too much and he went about seeking life with his wailing. That verily is why I to-day bless him with respect to his life. Because he did not know about it, and therefore went about wailing I blessed him to reach feeble old age when I took pity upon him. Moreover, I also blessed him (promising) to will away disease from him so that it would thus miss him. He even went about wailing because he did not know about his chief's fire (i. e., town). I also so blessed him. Even if everything very evil is spoken against his chief (his foe) shall continue to end his speech prematurely (i. e., shall be unsuccessful). If he does not cease speaking he shall instead curse himself. That is all the ways in which I blessed him. Indeed, even with what I call 'one slice,' of which I am fond, did I bless him when I took pity upon him. Verily I did not bless him alone (but) the one gens to which he belongs. That is how I blessed him. I granted him (my blessing) forever. I even forcefully told him that when this our earth is old the manner in which I blessed him would continue to be valid to that extent. Moreover, when this our sky hangs old the last mortal will continue up to that time to be benefited. He will continue to be benefited if he continues to ask for life from those whom he shall continue to remem-

gugwä'i'i wī'ANEMI'CIKA'CKO'WÄNI^{d}TC ANEMINATOTÄ'ʻSONITE ME'TO'SÄNENĪWIWEN^{nk}."

"PE'KI^{d}TCÄ'ʻ MAN ÄCIMENWITŌ'TAWA^{d}TCI KŌ'CI'SE'MENĀN^{nA}ʻ. ĪNI KU^{d}TCI YŌW Ä'NENAGWE KĪ'ʻCI'ĀT^{A}ʻ: 'KĪKETEMI'NAWĀP^{WA}ʻ,' 'Ī'WAIYŌW^{we}ʻ. TCĀGI'MEGU KEWĪTAMĀGU'NĀNAGI KĪ'PAGI'ʻSENĀ^{d}TC^{k}, 'WĪ'PĀWI'MEGUMŌ'ʻTCIPEMI'ATĀ'PENAMAWOMAGWE,' KETEGUNĀ'NAIYŌW^{we}ʻ. ĪNI^{d}TCÄ'ʻ Ä'MENWITŌ'TAWA^{d}TC^{k}. 'ĪNIGÄ' NÄ'ʻKĪNÄNA WĪ'ANEMI'U^{d}TCI'ATA'MAIYAG^{kwe}ʻ; NÄ'ʻKA KÄGŌ'ʻ ANEMIPYÄTENA'MŌNAGWE WĪ'ANEMI'CITÄPE'ʻSIYAG^{kwe}ʻ. ĀGWI^{d}TCÄ'I WĪ'ANEMITÄPE'SIYAGWIN^{nk}. TEPA'^{d}TCI 'UME'TO'SÄNENĪWIWENWĀGI KĪ'INÄNETAMO'WÄPEN^{nA}ʻ. CEWÄ'NĀNUGI MA'N Ä'KETEMI'NAWAGW Ā'GWI TÄPI'GIGIN^{nk}. ĪYÄ'MÄ'TCÄ'ʻ NÄ'ʻKA KĪMAWITANĀTOTAMO'WÄPEN ĀPE'TA'WIKĪ'CE'GW ÄPI'TA WĪNAGÄ'I MA'NI KĪ'CE'GW Ä'KAWÂ'PATAGA KEGYE'KINAWĀ'TAPIT Ä'ʻAWI^{d}TC^{k}."

ĪNI^{d}TCÄ'ʻ NÄ'KA'^{d}TC ĪNIYÄTUGE NÄ'ʻK Ä'KĪKĪWENE'TE'ʻeʻ. ĪYÄ'ʻWĪNA KĪ'CIPAGAMĪ'WENE^{d}TC Ä'WÄPĀTOTÄ'TÄNIG ÄNÄNETÄ'GU'SI^{d}TC^{k}. "MANA'KU'I NEKETEMI'NAWĀW Ä'A'SĀMIKĪWIKETEMĀGWÄWÄ'GI'TŌ^{d}TC U'WĪYAW Ä'PĀWIKE'KÄNETAMÄ'TI'SU^{d}TC UME'TO'SÄNENĪ'WIWEN Ä'KWIGENIGWÄN^{nk}. WĪ'TÄPA'KU'CKAGI^{d}TCÄ'I NETENÄ'NEMĀW^{WA}ʻ, PÄ'ʻCI WĪ'NA WĪ'ĀNO'NAMÄ^{d}TC^{k}. Ī'N ÄNÄ'NEMAG ĪNU'GI WĪ'N Ä'KETEMI'NAWAG^{k}. TCÄ'GI WĪ'N Ä'UTŌGI'MĀMI^{d}TC Ä'PĀWI^{d}TCÄ'IKE'KÄNETA'MAWĀ^{d}TC UPE'ʻTAWĀN^{nk}. ĪNI^{d}TCÄ'I NETE'CIKETEMI'NAWĀW Ā'CO'WIMENŌTANE KÄGŌ' Ä'TA'CIPEGI'CKUTA'MĀGUTE NĀNŌ'TA WĪ'ANEMI'A'KOWÄNI^{d}TCI TCĀ'G^{k}. ÄNÄ'NEMAG^{k}. PĀWIGÄ'PŌNOTA'MĀGUTE NAIYÄNENWI'MEGU WĪ'ĀWUTA'MINI^{d}TC^{k}. NÄ'ʻKA WĪ'NA TCĀG A'PE'NÄWENI KĪWIGĀPĀMIGATENIGE MA'KWÄ'^{d}TCI WĪ'ANEMIMĪWÄNETA'MAWAGI TCĀG^{k}. ÄNÄ'NEMAG Ä'KETEMI'NAWAG^{k}. MŌ'TCI'MEGU Ā'KWÄNETAMÄNI NEGU'TWĀPYÄG Ä'ITAMAGW Ä'MANETŌ'WIYAGW ÄYĪ'G Ī'N Ä'INÄ'NEMAG Ä'KETEMI'NAWAG^{k}. ĀGWI^{d}TCÄ'I WÄ'WĪTEP INÄNE'MAGIN^{nk}. MANI^{d}TCÄ'I A'ʻKI NEWĀWĪTA'MAWĀW Ä'MAWIKE'KYÄWA'KYÄ'ʻSENIGI WĪ'ANEMI'A'KWITÄPWÄMIGA'TENIGI MA'N ĪNU'G^{k}. NÄ'KA'MANI KEKĪ'CEGU'MENĀN Ä'MAWIKE'KYÄWAGŌTÄG Ī'NI WĪ'ANEMI'A'KWITÄPWÄMIGA'TENIGI MA'N ĪNUG ÄNÄ'NEMAG^{k}. Ā'KOWI^{d}TCÄ'I WĪ'ANEMIME'TO'SÄNENĪ'WIGWÄNA WĪ'U^{d}TCI'ANEMIKA'ʻCKOWĀTA ME'TO'SÄNENĪ'WIWEN^{nk}. NÄ'ʻK Ī'NI WĪ'U^{d}TCIPANE'ʻCKĀGU^{d}TC A'PE'NÄWENI WĪ'ANEMIMÄ'IWÄ^{d}TCI'SÄWÄNETA'MUGWÄN^{nA}ʻ, ÄNEMIMÄME'KWÄNETAMĀGUGWÄ'IN^{nk}. ĀGWI^{d}TCÄ'I NEGU'TI^{d}TCÄ'ʻ MĪ'SŌN ÄNEGI'ʻKWIKETEMI'NAWAG Ä'KETEMI'NAWAGI KŌ'CI'SE'MENĀN Ä'KETEMI'NAWAG^{k}."

"'Ō'NI^{d}TCÄ'ʻ Ä'CIMENWITŌ'TAWA^{d}TC ĪNU'G Ä'MĪNAWE'ʻTAWA^{d}TC^{k}. Ī'NI KU'^{d}TC Ä'NENAGWE YŌ'WE WĪNA KĪ'CIMAMÄ'^{d}TCI'ĀT^{A}ʻ. ĀGWI^{d}TCÄ'ʻ NÄ'ʻNĪN A'TE'ʻTCI WĪ'INÄNE'MAGINI KŌ'CI'SE'MENĀN^{nA}ʻ. WĪ'TÄPA'ʻKU'CKAG UME-

ber (i. e., those for whom he shall hold proper ceremonies). That is what I said to him."

"Verily you have treated our grandchild very well. For that is what he who made him said to us formerly: 'you will take pity upon them,' he said formerly. He told us all after he had given (the people tobacco), 'you must not even start to take it away from them,' he said to us formerly. So you treat (our grandchild) well. In that way we, too, shall continue to smoke; and if they continue to offer us anything we shall continue to be satisfied. Verily we shall not (merely) continue to be satisfied; in return you shall bless them with respect to their lives for the sake of (their tobacco and cooked food). But in now blessing them we are insufficient. Verily indeed we must again go yonder and tell the one who sits halfway up the sky, who watches this sky, whose location is well known, where he is about (our grandchild)."

Then verily again, it seems, he was led all about. As soon as he arrived yonder where he was led the story of how he was blessed began to be told. "Indeed I blessed this person because he went about wailing too wretchedly, as he did not know how his (future) life was to be. I verily blessed him so that he would reach (his allotted span of live), (I blessed him) so that he would become old and feeble. And he did not know all about his chief's village. So I blessed him (promising that) if everything vexatious was said against it by those from without, that all these would end their talk prematurely (i. e., fail in their designs). That is how I blessed him. And (I promised that) if (his foes) do not cease speaking against (his village) instead they would curse themselves. And I shall continue to quietly continue to will away from him each and every disease. That is how I blessed him when I took pity upon him. When I took pity upon him I even blessed with that of which I think highly, what we who are manitous call one slice. I did not bless him for a short time. Verily I surely mentioned to him that when this earth lay old (the manner in which I blessed him) this day would continue to be valid. And when this our sky shall hang old the manner in which I blessed him this day shall continue to be valid. Verily whosoever shall exist as the last mortal shall thereby continue to be benefited with life. And in exactly the same way whosoever shall continue to be willing to work for (my blessing, i. e., serve as ceremonial attendant), and whosoever continues to fervently remember it (i. e., hold the proper ceremonies) for his sake, shall thereby be missed by disease. Verily (I did) not (bless him alone); when I blessed our grandchild I blessed (this) single gens (to which he belongs) in its entire extent."

"Verily now to-day in carefully listening to him you have treated him well. For that is what he who made him to move (i. e., who gave him life) told us long ago. Verily I, too, shall not bless our grandchild

ʻtoʻsänenīʻwiwen äʻinäʻnemAdtc äyīʻg īʻn änäʻnemAgkIt. NāʻʻkA tcāʻgi wīʻn AʻpeʻnäweniwīʻAnemināʻegAʻce wīʻAnemimīwänetAʻmawudtci ketenänemāwwAt. NīnAdtcāʻ äyīʻg īʻni netenänemāwA kōʻciʻseʻmenānnAtʻ. Tcāʻgi nāʻkAʻdtc upeʻʻtawān utōgiʻmāmAni wīʻpāwikAʻcki-
5 täʻAmeʻgunidtc āʻcoʻwimeʻnotAnnetʻ: äyīʻg īʻninaʻīʻn änäʻnemAg īnuʻgkIt. Mōʻtciʻmegu kägōʻʻ āʻcoʻwimeʻnōtAne kägōʻi tAʻciʻitAʻitAʻmāgute wīʻpāwitäpwänidtcIt. Īʻni näʻʻnīn änäʻnemAg mAʻnānug äʻketemiʻnawAgkwetʻ. Pāwipōnoʻwänite naiyänenwiʻmegu wīʻāwutAʻminidtc änäʻnemAgkIt. NāʻkAʻdtci neguʻtwāpyäg äʻiʻʻciketemiʻnawAdtcIt. Nī-
10 nAdtcāʻʻ äyīʻg īʻn äʻciʻäʻkoʻwiʻudtciʻseʻtawAgi neguʻtwāpyäg äʻitAʻmAgwe wīʻAneminäʻnīnAnāpāʻkuʻkwAgkIt. NāʻkAʻdtci nīʻnAgäʻi wīʻAnemiʻcitäpeʻʻsiyān AʻsäʻmawAnnIt, AnemipyätenAmōnAgkwetʻ, wīʻAnemiʻudtciʻAtAʻmaiyānnIt. NāʻʻkA kägōʻʻ AnemipyätenAmōnAgwe kägōʻʻIt, tcāʻg äʻcigiʻnidtcini nīpeniʻseniwAn Anemipyä-
15 tenAmōnAgkwetʻ, āmiʻciʻAnemitäpeʻsinutAʻmawAgkwetʻ. CäʻʻckidtcāʻikīnāʻnA mAʻnānugi kōʻciʻseʻmenānA tepAdtcidtcāʻ umeʻtoʻsänenīwiweni wīʻAnemiʻcinänemAgkwetʻ. NīʻnAdtcāʻ äyīʻgi mAʻni ketAʻkiʻmenān äʻmawikeʻkyäʻkyäwAʻʻsenig īʻn äʻkwiketemiʻnawAgi näʻʻnīn īnuʻgkIt. Āʻkoʻwidtcāʻi wīʻAnemimeʻtoʻsänenīʻwig-
20 wänAdtcāʻi nāʻʻkAdtcāʻi wīʻAnemimeʻsäʻnetAgi mAʻnīnug änäʻnemAgwe kōʻciʻseʻmenānA wīʻAnemiwädtciʻsāwänetAmāguʻgwäʻini wīʻAnemimämeʻkwänetAmāguʻgwäʻinnIt. ʻĪʻnAdtcāʻ īʻn ätAmaʻwAgini mAʻnA kōʻciʻseʻmenānnAtʻ. AʻcewäʻnA kīnāʻnānug aiyōʻʻ
25 äʻtAʻʻciyAgw āʻgwi täpigīʻyAgwini kīnāʻnānugi kuʻdtci kīnāʻn aiyōʻʻ äʻtAʻʻciyAgwe kekīʻcikīnāʻnAʻawAtenAmawāpenA ketenänetAmowenenān änänemAgwe mAʻnnAtʻ. Āgwidtcāʻ myäʻcitōtaʻwagwinnIt. KekīʻcidtcāʻikīnāʻnAnegutaiyAgiʻsetawāpen äänäʻnemAgkwetʻ. Īnidtcāʻi mAnaʻʻkA näʻkAʻdtci wīʻmawiwītAmawAgw äʻciketemiʻnawAgwe kōʻciʻseʻ-
30 menānA wīnAdtcāʻi keʻʻtcinäw äʻʻawidtci wīʻnA kīʻcimAmāʻdtciʻātA mäʻaʻ īʻnA kenīgäneʻsīʻmenānnAtʻ. Tānidtcāʻ näʻʻwīnA wīʻiʻʻcawidtci wīʻpāwitAgwiʻʻsetōdtc utenänetAʻmowennIt? WīʻnA kuʻdtci kemAmātomeʻgunānA wīʻkäketeminAmawomAgwe kīʻciʻädtciʻIt. ʻʻApinAʻmegu keʻgimeʻsi ketumeʻtoʻsänenīmipennAtʻ.ʼ Kīʻpeneʻwīʻnäyīʻgi tAgwiʻʻsetōt utenänetAʻmowen īni peʻʻki mAʻni wīʻwäweneʻkIt. TāniʻwänA
35 wīʻiʻʻcawidtci wīʻpāwinäʻwīʻnAʻAʻteʻʻtci wīʻiʻciʻtäʻädtcIt? Īyäʻtcāʻnāʻkāʻni wīʻmawitAnātotAʻmawAgwe tAʻʻsōnōg änäʻnemAgwe kōʻciʻseʻmenānnAtʻ."

Īnīʻyätuge nāʻʻkA wīʻäʻkīkīwiweneʻteʻe wīʻn äʻckiwīʻnAmīnawäʻnetAg uʻwīyawwIt. Īyäʻʻyätugäni kAbōʻtw äʻpyäneʻteʻ AʻʻpemegiI
40 maiyāʻwikīʻceʻgwe wīʻn äʻawinidtci wīʻnA KeʻtcimaneʻtowAnnIt. Kīʻciʻpyäneʻdtc īyāʻʻ äʻaʻwinidtc AʻʻpemegI keʻtcinäwwIt, "KīʻmawitAnātotAmawāpen änäneʻtAʻmawAgkwetʻ," kīʻciʻädtcimoʻeteʻe yätugäni wīʻnA kAbōʻtw äʻpyäneʻteʻ Aʻpemegīʻyätugketʻ. KīʻcipyäneʻdtcIt, "MAnAkuʻʻ wīnA kōʻciʻseʻmenānA neketemiʻnawāw äʻAʻsāʻmiwīʻnA-

differently (than you have). As you blessed him to reach his (allotted span of) life I also so bless him. And you blessed him (promising) to continue to kindly will away every disease from him. Verily I also so bless our grandchild. Moreover (you promised) that his chief's village would not be overpowered by all (the peoples) from without; I also to-day bless him the same way. Even if anything is repeatedly said against (his town) by those from without, they shall not speak truly (i. e., their designs shall fail). I, too, bless him that way when we bless this person to-day. That they instead shall curse themselves if they do not cease speaking (against his chief's town) is how I bless him. Moreover, you blessed him with one slice. Verily I also have granted him as my last (boon) to give him in return (replacing his kettle) what we call one slice. Moreover, I then shall continue in this way to be satisfied with tobacco, if he continues to extend it to us, and I shall thereby continue to smoke. And if he continues to extend anything to us, if he continues to extend to us every kind of harvest crop, he will contrive to make us satisfied therewith. Verily we shall only to-day bless this our grandchild with life in return. Verily I also bless him to the time when this our earth lies old, so I (bless him) to-day. Verily whosoever shall continue to live as the last mortal will continue to derive benefit from the way I to-day bless our grandchild, (that is), whosoever shall continue to be willing to work for (this blessing) for his sake (i. e., serve as ceremonial attendant), and whosoever shall continue to remember (this blessing) for his sake (i. e., hold the suitable worship). He indeed is the one I name for the sake of this our grandchild. But now as many of us as are here are insufficient, though as many of us as are now here have brought our blessing when we blessed this person. Verily we have done him no wrong. We treat him well. Verily we have granted him the same thing in blessing him. Verily we must again go yonder where he who made these (people) to move (i. e., who gave them life), he our leader, dwells in person. Verily how, pray, shall it be that he will not add his blessing? For he besought us to bless each of those whom he made. 'Now, indeed, we all have a people' (he said). If, however, he also adds his blessing it will be very fine. How, indeed, shall it be that he shall think otherwise? Verily let us now again go yonder and narrate to him in how many ways we bless our grandchild."

Then, it seems, he who first reflected about himself was again led about hither and thither. Yonder, it seems, he soon was brought up above in the sky where the Great Manitou dwells. As soon as he was brought yonder where (the Great Manitou) dwells above in person as soon as it was said of him, "We shall go there and tell how we blessed him," it seems soon he was led up above. As soon as he had been brought (a manitou said), "I truly blessed this our grandchild

kutAgwäwä'gi'tō^{d}tc u'wīyaw^{wk}, nAnō'''ckwe wī'n ä'kīwikegAkegAtämu^{d}tc utā'ku'nämAn^{nk}. Ä'täpwä^{d}tci wī'n ä'pāwike'känetAmā'ti'su^{d}tc ä'cigenigwän^{nk}. Mō'tci'megu ne'gutenw ä'wâ'pAnig ä'pāwike'känetAgi wī'i'cigenigwän u'wīyaw^{wk}. Wī'nA tA'''swaiyAgi kīwi'utwäwä'gi'tō^{d}tc īni^{d}tcā'i netenä'nemāwānug^{kk}. Wī'täpA'''ku'ckAgi me'to'sänenī'wiwen ä'kwāpyä'yānig^{kk}, pā'ci'megu wī'nA^{d}tcā'i wī'ānōnAmäwenī'winig änä'nemAg ä'ketemi'nawAg^{kk}. Tcā'gi wī'n ä'cī'kāgwini^{d}tc utōgi'māwAn A'penäwen ä'pāwi^{d}tcā'ike'känetAg āmi'cipōnī'kāgwi'nigwäni tcā'g ä'kīwi'utwäwä'gi'tō^{d}tc^{k}. Äyīgi^{d}tcā'''i netenä'nemāwA wī'māmīwäneta'mawAg^{kk}. Tcā'g ä'ci'ä'pe^{d}tcipegi'ckutAma'womed^{d}tc utōgi'māwAn upe'''tawān āmi'ci^{d}tcā'ipōnipegi'ckutAmā'gugwän ā'co'wimenōtAn äwini^{d}tci' uwī^{d}tcī'ckwe'a' āmi'cipōninene'känetAmā'gugwän ä'pāwike'kä'netAgi tcā'g ä'kīwi'utwäwä'gi'tō^{d}tc^{k}. Ī'ni netenä'nemāwānug ä'ketemi'nawAg^{kk}. Kägō'''i tA'ci'i'cimämyänotAmāgute nānō'tA wī'nA wī'nemi'A'ko'wäni^{d}tc^{k}. PāwikA'ckipōno'wänite naiyänenwi'megu wī'anemi'āwutA'mini^{d}tc^{ik}. Tcā'g änä'nemAg ä'ketemi'nawAg^{kk}. Nā'kA'^{d}tci wī'nA negu'twāpyäg ä'i'tAmAgwe kīnā'n ä'manetō'wiyAgw äyī'g ī'ni netenä'nemāw änä'nemAg^{kk}. Āgwi wä'wītep inäne'mAgin^{nk}. Ä'petA'kAmi'meguu newāwītA'mawāw^{wA}'. Me'sA'kAmigu'kwä'An ä'mawike'kyäwA'kyä'cini^{d}tc ä'kwi'se'tawAgi nā'kA'^{d}tci mA'ni pemānA'kwAgō'tänig ä'mawike'kyäwAgō'tänig ī'n ä'kwi'se'tawAg^{kk}, ä'ketemi'nawAgi wī'Anemi'A'kwitäpwämigA'tenig^{kk}. MA'n īnug änAg^{kk}. MAnA'''kA^{d}tcā'i wī'Anemime'to'säneniwigwä'igi wī'Anemi^{d}tcā'imäme'kwänetAmāgu'gwä'in ī'ni wī'nA wī'Anemi'utenAmā'ti'su^{d}tci me'to'sänenī'wiwen^{nk}, nā'''kA wī'nāni wī'Anemi'cipAne'''ckāgwi^{d}tc A'pe'näweni wī'nA wī'wä^{d}tci'sāwänetAmāgu'gwä'in^{nk}, tcāgi wīnA wī'Anemi'cikA'''ckowä^{d}tci'. Wī'n ugimāwAn upe'''tawāni wī'Anemi'ciwī'cigA'ki'senig^{kk}. Cä'''cki tō'kAmi wī'n änänemAg ä'ketemi'nawAg^{kk}. Ī'n ä'kī'citcāgiwītA'mōnān īnugi tA'''sōnōg ä'ciketeminawAgi mA'n^{nA}'. Āgwi^{d}tcā'i wī'wAnī'kātAmawAgini tA'''swaiyAg ä'ci'Anemiketemi'nawAg^{kk}. Wī'Anemi'cinAto'tā'ci^{d}tci nīnAgä'nä'' īni wī'i'ci'AnemināgAtawä'nemAg^{kk}. Ne'''ki wī'Anemine'kiwī^{d}tcime'to'sänenīmā'wAgäni wī'mawiwī^{d}tca'wiwAg^{kk}; nīnAgä'i wī'mawiwī^{d}tcime'to'säne'nīmAg^{kk}; ke'tcinäwi'megugä'' nīnA wī'mawi'A'kawâpAmAg ugimāw upe'''tawān^{nk}."

Ōnī'yätuge nā'''kA wī'n ä'ā^{d}tcimu'te'e wīnA nawA^{d}tci'megu nīgā'ne'sitA': "Tcāgi wīnA kägō' ōni^{d}tcā' wī'nānugi wī'n ä'cimenwitōta'wiyägw ä'täpwä'tawī'yägo' ä'ciwītAmō'nAgōwe yōw^{wet}.

because he went about weeping and suffering too much, and he went about weeping blindly, for he did not know how his life (was to be); he went about blindly wailing with tobacco in his hands. He spoke truly, for he did not know how his life was. He did not even know how his life would be a single morning. For as many objects as he went about wailing I verily blessed him to-day. That he would reach as far as (his) life extends, even verily feeble old age, is how I blessed him when I took pity upon him. As his chief was vexed with every disease and he did not indeed know how it might be contrived that he cease from being vexed by every (disease), he therefore went about wailing. Verily I also blessed him (and promised him) to always will it away from him. As his chief's fire (i. e., town) was ever spoken against by all, as he did not know how it indeed might cease to be spoken against by all who dwell from without, his foes, and cease to be remembered by them, he for that reason went about wailing. In such manner I blessed him when I took pity upon him to-day. If anything very evil is thus spoken against his (chief's town), (the speaker) shall end his words prematurely (i. e., fail in his imprecation). If (the speaker) is not able to cease his speech instead he shall indeed continue to curse himself. (Those are) all the ways in which I bless him when I take pity upon him. Moreover, I also bless him with what we who are manitous call 'one slice' when I bless him. I do not bless him for a short time. I firmly said forever to him. When Mother-of-all-the-earth lies old, and when this sky hangs old is the limit I set for him. To such an extent will the blessing I bestow upon him continue to be valid. This is what I said to him to-day. Verily at yonder time whenever there shall continue to be a people, verily the person, whosoever it may be, by whom (this religion) is fervently remembered (i. e., gives the suitable ceremonies) for his sake, shall then continue to gain life, and disease then will continue to miss whomsoever (this religion) is willingly served for his sake (i. e., whosoever serves as a ceremonial attendant for his sake), and each shall continue to be benefited. His chief's fire (i. e., town) shall thus continue to rest securely. I only blessed him peacefully when I took pity upon this person. I have now told you to-day the number of ways I blessed this person. Verily I shall not forget the number of ways in which I continued to bless him. He shall thus continue to ask (favors) of me and I shall continue to watch over him. For as long as I shall exist as mortal with him I shall go and abide with him; and I shall go and exist as mortal with him; and in person I shall go and watch over the chief's fire (i. e., town)."

Then, it seems, again the leading (manitou) stopped to speak, "Now verily in obeying what I told you formerly, you have to-day treated me well in every respect. And you have greatly benefited

Ī'ni wī'n ä'cike'tcimenwitōtawägw īnu'gi keme'to'sänenī'menānnA'. Īni yōwe 'ke'gime'si ketume'to'sänenī'mipennA' ' wädtcine'nAgōwwe'. 'Ā'gwi nī'nA ne'ci''k ume'to'sänenīmī'yāninn!',' wädtcine'nAgōwe yōwe kō'ci'seme'nānAgk!'. Ī'ni ku'dtci wī'nA wä'dtci me'siwītAmō'nAgōwe wī'tcāginōta'wiyägwe yō'wwe'. Wädtci tcāg ä'cikegi pAgi'senAgi wädtc ādtcimo'e'nAgōw ä'kegipAgi''senAgi negu'ti mA'ci''cki wīnwā'w īyā''i wī'tA'cikī'cigenAmāti''sowādtc!'. Nā''kA yōw Anemu''te'sAn unAnAgu'tämwāgi nepAgi'senAmawāwAgk!'. Kegime'sidtcā'i ma'netōw ä'i'nenAgwe kegime'si'megu kī'ä'kwänetAmawāpennA'. Nā''kA m'An A''sämāwwA': āgwi mō''tci nī'nA negutō''pwāgAn A'ckunAmāti'so'yāninn!'. Me'tenō'tcā'i mä'kwänemAgwin ī'ni me''tenō'i wī'udtci'Anemitäpe''siyAgkwe'. Nā'kA'dtc īni wī'udtci'Anemitäpe''siyAgw Anemipyäte'nAmōnAgw Anemu''te'sa'!'. KātA'dtcā'!' cä''cki tA'ci'ä'penäwi'Anemitäpe''si'kägku'. Pemäte''siwen īni'dtcā' inä'nemägw ī'ni wī'i''cigenw!'. Nīnaiyōnug äyī'g ī'ni netenä'nemāwA wī'täpa''ku'ckAg ä'ānōnAmäwenī'winigk!'. Nā'kA'dtci wī'n ä'cā'pedtcipegi'ckutA'mawudtc utōgi'māmAn upe''tawān ä'kīwidtcā'ikīwi'utwäwä'gi'tōdtc äyīgidtcā'' nīn ī'ni netenä'nemāwA mō'tci'megu nānō'tA wī'Anemi'A'ko'wänidtc!'. Pāwipōno'wänite naiyänenwi'megu wī'āwutAmi'niwAnn!'. Nā'kA'dtci wī'n ä'pāwike'känetAmā'ti'sudtci negu'twāpyäg ä'kīwidtcā'i'utwäwä'gi''tōdtc äyī'g ī'ni netenä'nemāwA negu'twāpyäg ä'i'tAmAgw ä'manetō'wiyAgkwe'. Īnidtcā'i mA'n ā'gwidtcā'i wī'nA mA'ni wä'wītepi wī'inäne'mAgwini mAnidtcā'i ketA'ki'menān ä'mawike'kyäwA''kyä'segi wī'Anemitäpwämigā'tenigk!'. Nā''kA mA'ni kekī'cigu'menān ä'mawike'kyäwA'gōtäg īni wī'A'kwi'Anemitäpwämigā'tenigk!'; pā'ci'megu ä'mawipōnime'to'säneniwA'kyä'nigwäni wī'A'kwi'Anemi'täpwädtci wī'Anemimäme'kwänemeno'wAgwännA'. Ī'ni wī'udtci'Anemi'cikA'''ckowädtci wī'wädtci'sāwänetAmāgu'gwä'ini wīgädtcine'kA'mugwännA'.

"Ī'ni wī'na'i'Anemi'cime'kwinawä'menAgwe kō'ci'seme'nānAgk!'. Īnugidtcā'' īn ä'kī'ciwī'cigi'se'tōyAgkwe'. Nā'kA'dtci mA'nA wī'nA mA'n A'ckutä'nä'sīwA wī'nA wī'A'cki'AnemipAgi'senA'mawāp A'sä'mawAnn!'; wīnAdtcā'i wī'Anemi'A'cki'A'tämäww'. Nā'kA'dtci wīnA kägō'i pyätenAmōno'wAgwäni wī'nA wī'nīgānitäpe'si'nutAmwA kägō''!'. Āgwidtcā'i' cä''ck ā'penäwi wī'tA'citäpetäpe''sidtcinn!. Wī'n äyī'gi kegApīwA wī'Anemi'inäne'māgwäni kō'ci'semenā'na'!'. Cä''cki wī'nA pemäte''siwen āmitA'cinänetA'mawādtc!'. Nā''kA wī'n umAne'senō'mwāwAn āmi'citA'ci'āne'keno'tA'mawādtci wī'i''cipāwikägō''inidtc uwīdtcī'ckwe''wāwa'!'. Wī'Aneminā'kA'dtcipāwipAnādtcimonidtc!'. PAnānādtcimonite wī'tA'cipe'kätotA'mawādtc!'. Nā'kA'dtci wī'nA' cä''cki wī'Aneminānāgatawä'nemādtci wī'Anemi-

our people to-day. That is why I formerly said to you, 'We all have a people.' It is why I said to you formerly regarding our grandchildren 'I do not alone have a people.' For that was why I formerly told you all to listen to me. It is why I told you all how I had granted (certain things) to be with (the people) when I granted a single weed to be with them that they themselves were to raise yonder for themselves. And I gave them a dog (to be) at their hearths. Verily every one of us whom they call a manitou shall think highly of them for their sake. And this tobacco; I did not save even a pipeful for myself. Verily only whenever they remember us (i. e., hold suitable religious services), then only shall we thereby continue to enjoy it. Moreover, then (only) shall we thereby continue to be satisfied if they continue to offer us dogs. Do not, verily, be simply satisfied there. Verily if you then bless them with life it shall be so. I also to-day bless (our grandchild) so that he will reach feeble old age. Moreover, as his chief's fire (i. e., town) is ever spoken against annoyingly, and he therefore goes about wailing, verily I also so bless him that (his foe) shall even continue to end his speech prematurely (i. e., be unsuccessful in his designs). If (his foe) does not cease talking (against our grandchild's chief's town) instead he, indeed, will curse himself. Moreover, as he did not know whether (he would obtain) for himself one slice and therefore went about wailing, I also accordingly bless him with what we who are manitous call one slice. And so verily I shall not now bless this person for a short time. (My blessing) shall continue to be valid when this our earth lies old. And when this our sky hangs old is the extent that it shall continue to be valid; even until there ceases to be a people and earth whosoever shall continue to fervently remember us (i. e., worship us) shall continue to speak validly (i. e., his prayers shall be answered). In the same way the one by whomever the work (of this religion) is willingly performed for his sake (i. e., whoever willingly serves as a ceremonial attendant for his sake) and whoever carefully follows (this religion) shall thereby continue to be benefited.

"In that way we shall be in the habit of continuing to thereby make our grandchildren mindful. To-day verily we now have firmly set (our promises) to (our grandchildren). Moreover, he, this Spirit of Fire, shall continue to be the first to be given tobacco; verily he shall continue to smoke first. Moreover, he shall be the first to enjoy anything which (our grandchildren) may offer us. Verily he shall not merely simply always enjoy it. He also has the power to continue to bless whomsoever of our grandchildren he pleases. He should contrive to bless them only with life because of (their tobacco and other offerings). And he should contrive to soften their wars there so that their foes will be as nought. Moreover (our grandchildren) should not continue to make mistakes in their speeches. If they

ʻcitäʻänutAmiʼnigwäni näʻkAʼdtci wīʻAnemiʻcikeʻkAʻwāʼnigwäni kīdtcimanetōnānaʻlʻ. ʻŌʼni näʻkAʼdtci mAʼnA kōʻciʻsemenāʼnaʻ äʻutAnenäʼminidtci wīʻtAʼneʻsīwA mawwlʻ. ʻTäyäpīgwäʻcigAʼ wīʻiʼgkwAʻ. WīʼnAdtcāʻ īyāʻi wīʻmawitAʻciwāwītawāʻkwāpAtAʼmawäwA meʻtoʻsäneniwiwen īnaʻi wīʻAneminänetAmiʼnigwäni kīdtcimanetōʼnānaʻlʻ.

"Kägōʻtcāʼʻ äyīʼg iʻcipeʻtādtcimonit AʻckutänäʼʻsiwAnnlʻ, pāpegwA wīʻtAʻcipeʻcigwādtcimuʼtawādtci kōʻciʻsemenānaʻlʻ. Tcāʼgi wīʼn iʻcitäʼʻäweni wīʻkeʼgApīwA tcāʼgi mōʼʻtci nāmitäʼʻāgannlʻ. Āgwidtcāʻ cäʼʻcki wīʻtAʻcitäpeʼʻsidtcinnlʻ. Wīʼn īyāʼʻi wīʼnA wäʼdtcinowāʻkoʻogonidtc Aʻsäʼmāwannlʻ, näʻkAʼdtci wīʻAneminemAtōnoʼwAgwännlʻ. Āgwidtcāʻ āʻpenäwi wīʻtAʻcitäpeʼʻsidtcini wīʼnA näʻlʻ. Tcāginäʻi kekegApipwA wīʻAneminänemägkwelʻ. Īnidtcāʻi wīʻiʻcaʼwiyägwe neʻk änemimeʻtoʻsäneniwigwäʻigi kōʻciʻsemenānAgklʻ. Kaʻōʼn äʻkiʻciwītAmōʼnAgōwwelʻ. Īnidtcāʼʻ wīn äʻcitäʼpiʻādtc äʻketeminawādtclʻ. Āʻpenedtcāʻi ketenäneʼmāpennAʻ. Īnidtcāʻi kīnAʼmegu keʻtcinäwiʼmegu īyāʼʻi wīʻmawitAʻciwīdtcaʼwiwAdtci pāʻciʼmegu äʻmawipōnimeʻtoʻsäneniwAʻkyäwinigklʻ."

Äʻkīʻciʻumīʼʻcāmidtclʻ, kīʻcikeʻkyādtc äʻwītAʼmawādtci tcīnawäʼmādtciʻlʻ, "Neketemiʼnāgōpi keʻteʼnA manetowAgklʻ. Manidtcāʻ Aʼʻki newāwītAʼmāgōgi kīʻcegwi nāʼʻk äʻpāwikeʻkyäwAgōʼtänigklʻ. Īnidtcāʻi wīʻAnemiʻutenAmägwe meʻtoʻsänenīʼwiwennlʻ. KātAdtcāʻi pōninenäʻkänetAgägkuʻ, mämeʻkwänetAʼmugkuʻ," äʼʻinādtclʻ.

Īnugidtcāʻi käwAgiʼmegu mAnidtcāʻi wīʼgiyāp äʻtAʻcipikīʼgänugklʻ.

(1)[4] Äʼʻaʻsedtci kīʻciwāwīʼʻsutcig AnemuʼʻteʻsAglʻ. ÄyāwiʻciʼmegupāpAgAmeʼteʻe näyāpiʼmegu äʻinägwAnedtclʻ.

(2) Wâpanigi kekīʻceyäp aiyōʼʻi nāʼʻk äʻtAʼʻciwīnAʼniʻedtclʻ. KīʻcipApaʻkōʼʻcudtcin ōʼni nāʼʻk äʻpAgitAʼmawudtclʻ; tcāgi kīʻcipAgitAʼmawudtci peʻkuʼʻsiʻ AnāʼgAneg äʼʻaʻsedtclʻ. ÄʻwäpiʻsīgAʼʻAmegklʻ. Neʼpi päʻsāpōʼtäg äʼʻaiyōg äʻkāʻckāʻckAʻudtclʻ. KutAg äʼʻaiyōgi nāʼʻkA neʼp äʻwīgädtcikōʼgenedtclʻ. Īniʼmegu äʻpōʼtāʻkwägi nīgānAʼʻkAʻsutAʻ. ÄʻtAʼguʻsudtc Atāʼminagklʻ.

[4] The numbers in parentheses refer to those of Figure 2, p. 57, showing how the ceremony is conducted.

make mistakes in their speeches he shall there correctly interpret for them. Moreover, he shall only continue to carefully watch whatever they shall continue to think, and (to note) whomsoever of our fellow manitous they shall accordingly name (in their worship). And, moreover, this (manitou) shall be where our grandchildren have their smoke hole. He shall be called 'He-who-lies-with-his-eyes-bulging.' Verily he shall go yonder and there watch both sides (where worship is held) and note whatever they shall continue to think of life there, and (shall report) whomsoever of our fellow manitous they mention (in their worship).

"Also if in any way the Spirit of Fire shall err in speaking (i. e., in interpreting prayers to the manitous), he (Who-lies-with-his-eyes-bulging) shall at once correctly interpret for our grandchildren. He shall have power to know every thought, even every inmost thought. Verily he shall not merely be satisfied there (but will bestow blessings in return). That is why he is given a whiff of tobacco yonder, and whatever they continue to hang in a kettle for us. Verily he shall not simply be satisfied there. And you all have the power to continue to bless them. That verily is what you shall do as long as our grandchildren continue to exist as mortals. And now I have finished telling you. That verily is how he (this manitou) pleased (our grandchild) when he blessed him. Verily we all bless him alike. So verily in person you must go yonder and live with (your people) until there shall cease to be a people and an earth."

And when he had a sacred pack, as soon as he had grown old, he informed his relatives, "The manitous have truly blessed me. Verily they repeatedly mentioned this earth to me (and said that) the sky did not hang old. So verily you shall continue thereby to obtain life from them. Verily do not cease to remember, and fervently recollect (this religion; i. e., give the proper ceremonies)," so he said to them.

Verily still to-day this, indeed, is a wickiup in which a gens festival is held.

(1)[1] Where the dogs are placed after they have been thoroughly singed. They are piled up in exactly the same order as they were clubbed to death.

(2) And here is wnere they are butchered the next day in the morning. When they are cut in pieces then also they are freed from (lumps on the neck, forelegs, and muscles); as soon as every lump is thrown away (the dogs) are placed in bowls. They begin to pour (water into the bowls). They use hot water when (the dogs) are scraped. Fresh water is used when they are carefully washed. Then the first kettle is boiled. Corn is cooked with it.

[1] The numbers in parentheses refer to those in Figure 2.

(3) Ä'ckipō'tā'kwägᵏˡᵋ.

(4) 'Ō'ni mA'nA nā''kᴬᵋ

(5) MAnA'megu nā''kᴬᵋ.

(6) MA'nA nā''kᴬᵋ.

(7) 'Ō'ni mAnA kege'ne'sutᴬᵋ.

(8) Aiyō'' ä'A'gōtägi mämāto'tAmeg ä'pāwipā'ke'nātägᵏˡᵋ. Ī'n ä''cawigᵏˡᵋ.

(9) Ä''A'sedtci kī'ci'ne'set Anemō'ä'ᴬᵋ. Kī'cịtcāgi'sōgi'ta'wudtcin ä'nAna'i''cimedtci wä'tāpAg äne'kwä''cimedtcˡᵋ. PāpAgā'ckAtä''cimāpˡᵋ. ÄwAtenA'mawudtci kätemināˈgātcigᵏˡᵋ.

(10) MAnigä' äyōg ä'nō''sAmegᵏˡᵋ. A'kAnikī'cegwe' cä''cki nyäwe'nwi' cä''cki nō''sigäp A'kAnikī'ce'gᵏʷᵉᵋ.

(11) Ä'tcī'tApidtci känōtAgᵏᴬᵋ. Ä'mAmāto'mowādtc ädtcidtcā'ˡᵋ, "Na'i', mAnA kepAgi'senAmāgōp A''sämäwA wī'nīgānitäpe'sinu'tawAdtcˡᵋ. Nā''k aiyō'' ä'tAne'cäwä''cinAni pAgi'senAmawāp aiyō''i tänādtcimäwe'niwitA 'A'nenägi Täyäpī'gwä'cigᵏᴬᵋ. Īnidtcā'i kīnwā'w īnu'g ä'ci'A'päne'moyāgᵏᵉᵋ. Tānidtcā'i wī'i'ca'wiyägwe wī'kīwiwāwAnātowAmägwe mä'kwänemA'gedtcigᵏˡᵋ? Kīnwā'w aiyō''i pAgi'sā'kwimeno'wāgwäni wī'pyädtciwīdtca'wiwägwe kō'ci'se'mwāwAgᵏˡᵋ. A'ki mA'ni wāwītAmōnōgän ä'inegi'kwi''tōnegi kenä'moweni wī'pāwikīwinōte'kwāto'wAmAdtcˡᵋ. Wī'nA nā''kA 'A'nenägi Täyäpī'gwä'cigA—mAni kī'ce'gw ä'inegi'kwänA'kwAgōtäg änegi'kwi''tōnegi nä'kīnⁿᴬᵋ. Kägō' i'cipAnādtcimut A'ckutä'nä'sīwA kī'nA wī'pe'kātotA'mawAdtci kō'ci'se'mwāwAgᵏˡᵋ. Äne'te'ᵉᵋ. Īnidtcā' īnu'g ä'citä'äwādtci mä'kwänetci'gātcigᵏˡᵋ. Pemäte'siwen ä'nAtawänetAma'wāwādtci netApeno'eme'nānaˈˡᵋ. TA''swaiyAg änäneme'nägo'A nepA'cito'emenānAn ī'n ä'cinAtawänetA'mōnāge nīnā'n īnu'g ā'ko'w ä'me'to'sänenī'wiyāgᵏᵉᵋ. Īnidtcā' änādtcimo''enäni neme''cᵘᵋ, A'ckutä'nä'sīwʷᵉᵋ, kī'nA nā''kA Täyäpīgwä''cinAnⁿᵉ."

(12) Aiyō'' mAni tcA'tcawī'i tetepipA'gināp ā'sämäwA me''tegōn 'änemA'tägin^nˡᵋ, kAbōtwemegā'pe'ᵉᵋ, āgwigä'' A''penädtcˡᵋ.

(13) MAnAgä'' A'sai'y ä'nene''cki'cigᵏˡᵋ.

(14) Ä''Atägi pe'pigwä'ckʷˡᵋ. Nyäwe'nw Anwä'wä'tāpi ne''ki pemikī'gänugᵏˡᵋ.

(15) Ä'A''säwādtc ā'ku'näwAnⁿˡᵋ.

(16) Ä'tA'ci'sī'gA'udtc Anemō'A wī'Amwāˈwādtcini mAmī''cī'Agᵏˡᵋ.

(17) Ä'kī'cāgwA'piwādtci mAmī''cī'Agᵏˡᵋ, "ī'n" ä'i'dtci negu't'ˡᵋ.

(18) "Na'i', nekī'ciku'iwītAma'wāpenA keme'co'e'nānAgi wī'pe'cigwādtcimwi'ta'wāwādtcˡᵋ. Īnidtcā' änādtcimu'te'e kätemina'we-

(3) (The kettle) which is boiled first.

(4) And then this one.

(5) And this one.

(6) And this one.

(7) And this is the one cooked in a hurry.

(8) Here is where that which is worshipped (i. e., the sacred pack) hangs when it is not opened. That is what is done.

(9) A puppy which has just been killed is placed (here). When (little bundles of tobacco) have all been tied to its (feet), it is laid down properly with its head facing the east. It is laid flat on its belly. Those who bestowed the blessing are offered it.

(10) And this is what is used when they fumigate. All day long they fumigate only four times.

(11) Where the speaker sits. When they worship (this) verily is what he says, "Well, you are given this tobacco so you may be the first to enjoy it. And here where you blaze He-whose-eyes-bulge, who is said to be in the smoke-hole, is given it. That, verily, is how we depend upon (both of) you. How, verily, will you act so as to go about explaining to those whom we remember (i. e., for whom we hold these ceremonies)? He (the Great Manitou) must have cast you (both) out to come and dwell with your grandchildren. You (sing.) must have been told that your breath had been made the size of this earth so that you would not fail to make (the manitous) hear you. And as for He-whose-eyes-bulge-in-the-smoke-hole (your breath) was made the size this sky hangs. If the Spirit of Fire in any way errs in translation, you are to correctly interpret for your grandchildren. That is what (our old man) was told. Verily that is what those who are conducting the ceremony to-day think. Life is what they desire for our children. As many ways as you blessed our old man is what we who to-day are the last (generation of) mortals desire from you. That, verily, is what I say to you, my grandfather, Spirit of Fire, and you also Whose-eyes-bulge-as-you repose."

(12) And here where the posts stand occasionally tobacco is cast (going about the interior of the building) in a circle; it happens once in a while, not always.

(13) And this is where this buckskin is laid open.

(14) Where the flute is placed. It is blown four times during the gens festival.

(15) Where they place tobacco.

(16) Where a dog is served for the ceremonial attendants to eat.

(17) When the ceremonial attendants sit down in a cluster then one says, "Already."

(18) "Well, we have already told our grandfathers that they truthfully interpret for them. That. verily, is what the one blessed

ʻsitᴬᶜ, ʻnīʼn äyīʼgi kīʻanemimeʻkwänemipᵂᴬᶜ; äyīgiʼkuʻi nīʼn īʼn iʻciwīᵈtcitäʻᴀʼtᴀmānⁿᴵᶜ. Nāʼʻkᴀ negutaʼʻmeguʻ sᴀnᴀgᴀʼpinaiye nīʼʻtcītᴀpᴵᶜ. Iʻceʼkuʻ āʼgwi wīʻnäwīʼyägwinⁿᴵᶜ.' Īnugiᵈtcāʼʻ īn äʻinänetᴀʼmāguᵈtci netᴀpenoʻemenānᴀnⁿᴵᶜ. ʻŌʼni nīʻcōʼnᴀmegi pyäʼtawutᴀ nᴀgᴀʼmōnᴀnⁿᴵᶜ, neʻsōʼnᴀmegᵏᴵᶜ, nyäwōʼnᴀmeg āʻpeneᵈtcāʻ īʼn änänetᴀʼmawuᵈtcᴵᶜ. Āʻpene wīʻinänetᴀmāʼgäwāᵈtcᴵᶜ. Īni kīʻcāgwᴀpīʼʻtᴀmägw īniᵈtcāʼʻ īnuʼgi kīnwāʼwᴀ wīʻuᵈtciwīʻseʼniyägᵏʷᵉᶜ, nenīti'gᵏᵉᶜ."

(19) Äʻkīʻcitcāgiʻsenyäwāᵈtcᴵᶜ, "Aʼʻkᴀnᴀni kīʻᴀʼʻkᴀʻsāpᵂᴬᶜ." Äʻᴀʼʻkᴀʻsᴀgi neguʼti mᴀmīʻcīʼʻᴬᶜ.

(20) Äʻᴀnwäʼwäʻtᴀgi peʼpigwäʻckwi neguʼti näʼgᴀmutᴬᶜ. Aʻpenäᵈtciʼmegu teteʼp ᴀnwäwäʼʻtcigäwᵂᴬᶜ, wäʼtāpᴀgᵏᴵᶜ, wäᵈtcinäwᴀʻkwägᵏᴵᶜ, wäᵈtcipᴀgiʼʻcimugᵏᴵᶜ, wäᵈtcikeʻsiyäʼgᵏᴵᶜ. Näyäʼp äʻawiᵈtci nāʼʻkᴀniwâʼʻsäyāwᵂᵉᶜ.

(21) Äʼʻᴀʻtägiʻ cīʻcīʼgwᴀnᴀn äʻtᴀʻcipōninäʼgäginⁿᴵᶜ.

(22) "Naʻiʼ, wīʻnᴀgᴀʼmoyᴀgᵏʷᵉᶜ, kīʻkuᵈtcinäʼgäpenⁿᴬᶜ. Tāniwäʻ mōʼʻtci wīʻiʻcaʼwiyᴀgᵏʷᵉᶜ? Āgwi kägōʻᴵᶜ. Nᴀnōʼʻckwe tᴀʻciʻinᴀʻᴀmōʼʻiyᴀgwe kenᴀgᴀmōneʼnānᴀnⁿᴵᶜ."

Wi na na ka wi na ga twi ma ni ᴀ ki ye wi na.

Nīʻceʼnwi näyapowäpi.

ʻŌʼni pāʻsiʼg äʼnowägᵏᴵᶜ:

Wi me mye ka wi na ga twi i ma ni ki de gi wi na.
Wi me mye ki wi na ga twi i.

"Äʻkīʻcinäʼgäyᴀgᵏʷᵉᶜ."

(23) "Naʻiʼ, Tōʻkäʼnⁿᵒᵉᶜ, sīgᴀʻwīnⁿᴬᶜ. Kīʻmāmänetīʻipᵂᴬᶜ."

Äʻsīʼgᴀʻwāᵈtci kegipᴀʻseteʼmegu ᴀnāʼgäʻegᵏᴵᶜ. Äʻsīʼgᴀʻwāᵈtci kuʼtwāʻcig äʼʻaiyōᵈtci meʻtegwiʻᴀnāʼgᴀnᴀnⁿᴵᶜ. Äyāwiʻciʻiʻciʻsīʼgᴀʻwāᵈtci tcätcäwitᴀʻswiʼmegu äyīʼgi meʻsīʻgwaʻi nepōʼp īʼnaʻiʻ.

(24) Äʻwāwātāʻsᴀʼpiwāᵈtci Tōʼʻkänᴀ Kīʻckōʼʻᴬᶜ.

Äʻciginiᵈtc äʻᴀʼmwāwāᵈtci māʻᴀʼgᵏᴵᶜ.

(25) Kīʼʻckoʻᴀgᵏᴵᶜ.

(26) Tōʼʻkänᴀgᵏᴵᶜ.

(27) "Naʻiʼ, Tōʻkāʼnⁿᵉᵉᶜ, īyāʼʻi kīʼnᴀ uᵈtci kīʻwīʻkuʼmāwᴀgi kīᵈtciʻōʻckᴀʻcᴀgᵏᴵᶜ. Kīʻmānomāpwᴀ Kīʼʻckoʻᴀgᵏᴵᶜ. Kīʻmᴀniʻetīpwᴀgäʼʻmegu. Kāʼtᴀ nänawänetīʼʻkägᵏᵘᵉᶜ."

Īnigäʼʻ mᴀn äyäʼʻmegutᴀʻcikwāʻckwiʼnāʻsuᵈtci wäᵈtci kegeniʻsīʼgᴀʻuᵈtcᴵᶜ.

"Īniᵈtcāʼʻ mᴀn äʻutōtämeʼtīyᴀgwe wäʼᵈtc ᵩnemiʻciteʻkāʼʻsoyᴀgwe Tōʻkāʼniweni nāʼʻkᴀ Kīʻckōʼʻiwenⁿᴵᶜ. Āʼgwi nāʼʻkᴀ wāwutᴀmi wīʻtᴀʻciʻᴀpwiʻetīʼyᴀgwini nāʼʻināʻi wīʻmäʼmeʻciʻkᴀkāʻtwineʻtᴀmoʼwᴀgwänⁿᴵᶜ."

said, 'you will continue also to remember me (i. e., hold a proper ceremony for me); that also is what I indeed desire. And I shall sit down between the benches. But, indeed, you will not see me.' Today, verily, that is how he is thought of by our child (i. e., the giver of the festival). And the one who was given the songs the second time, third, and fourth is thought of in the same way. (And) so they will alike bestow blessings. Now as soon as you have sat down in a cluster to this festival, verily you may now eat, men."

(19) When they all have finished eating (they were told), "You will burn the bones." One ceremonial attendant burned them.

(20) One singer (the head one) blows a flute. He always blows it in a circle, east, south, west, and north. He is at the same (spot) all day long.

(21) Where the rattles are placed whenever they cease singing.

(22) "Well, we must sing, we shall try to sing. How, pray, shall we even do so? (It is) nothing. We sing our songs blindly (i. e., we depend upon no one; we shall sing the best we can)."

This earth will appear wretchedly.

The same is sung twice.

And the other half goes:

This sky will appear wretchedly,
Will appear wretchedly.

"We have sung."

(23) "Well, Tō'kānA, dish it out. You are to have a contest with each other."

He pours it out in bowls while (the food) is hot. When he pours it out he uses six wooden bowls. He dishes it out in turn together with corn and soup.

(24) The Tō'kān(s) and Kī'ckō(s) sit opposite each other. (See fig. 3.)

(This is) how they are when these eat the meat).

(25) Kī'ckōs.

(26) Tō'kāns.

(27) "Well, Tō'kān, you must go from (here) and invite your fellow Tō'kāns. You must beat the Kī'ckōs. You must deprive each other. Do not be easy with each other."

Now this is why (the dog) is served in a hurry while boiling.

"Verily now this is why we who are brothers together (i. e., our families) continued to be thus named Tō'kān-side and Kī'ckō-side. And we must not uselessly wait for each other at the time whenever we shall hear it surely with sorrow(?)."

(28) "KīnAdtcāʻ aiyōʻʻ udtci Kīʻʻckōʻ kīʻwīʻku'māwAgi kīdtci-Kīʻʻcko'Agkʻ. Mōʻtciku'ʻmegu ʻī'ni wīʻiʻca'wiyAgw äʻkwimAneʻsenōʻimīgātīwAgwäni kīdtcīʻckwe'ʻenānAgkʻ. Kīʻmāmāniʻe'tīpenA meʻtA'mi wīʻtäpipAgA'māgwännAtʻ. KīʻmamīgwāʻsupwAdtcā'ʻmegu ke'gimeʻs ä'nenī'wiyAnnetʻ."

(29) "Īnidtcā'ʻi wīʻkwägōʻōtA'mawAdtci ne'niwAgkʻ. MAnAgä'ʻ A'ʻsämāwA wīʻsō'genAtA mAnAʻkAdtcā'ʻi kīʻināʻsA'migāpAtʻ. Īte'pi kīʻiʻcitcī'genāwA wädtcipAgi'ʻcimug utā'ʻkwetʻ. KekeʻkänetA' kudtci wīʻino'wäyAnnʻ. KīʻcikwägōʻōtAmAn A'ʻckutägi kīʻpA'ginäw ī'n ā'ʻkunäwwAtʻ."

MA'n äʻci'gāpādtc ä'nowädtci nāʻkA'dtcʻ: "Wā'ʻo, wā'ʻo, wā'ʻo, wā'ʻo."

MāʻAni'megu äʻAʻkawâpAmāwādtcini māmānetī'ʻitcigkʻ.

CīgwAtAmo'wādtcin A'ʻkAnAn A'ʻkAʻsāpʻ.

Nā'ʻkA mäʻkwänemā'dtciʻi mäyā'wimetA Tōʻkā'nA Neneme'ʻkīwA nā'ʻkA Kīʻckō'ʻA īnigi äwAtenAma'wutcigkʻ.

(30) Äʻkā'nawidtci kī'gänutAtʻ: "Naʻīʻ kekīʻsādtcime'nepenA naʻīʻ ne'nītig äyäʻcitAʻcīʻkAmāti'ʻsoyägwe kägō'ʻi wä'wītep īnu'gi negutiwâ'ʻsäyāwwʻ; kīnwā'wA nā'ʻk i'ʻkwätigkeʻ. Īnidtcā'ʻ äʻcimenwīʻkā'nowādtci netApenoʻeme'nänAgi nā'ʻkA netōʻkwiyōme'nänAgi wīnwāwänug äʻpāwikwīyenAkeʻkänetA'mowādtci wīʻAnemiʻcigenigwän uwī'yāwāw īnu'gkʻ. Cīnā'ʻ änäne'mägoʻA neketeʻsīmenā'naʻ inänetAma'winäge neneʻsä'mānänA nā'ʻkA netaiyiʻe'nänAgkʻ, Anemu'ʻteʻsAg äʻpōtāʻkōnäge nīpete'ʻsīw äʻtAgwāpōʻsA'mōnägkeʻ."

Īʻn ä'nāwādtci mäʻkwäneʻdtci'gätcigkʻ.

"NekīʻcitcägiwītAma'wāpenA kemcʻcōmeʻse'nänAg aiyōʻʻ tänādtcimäwenī'witcigkʻ, mAn AʻckutänäʻsīwA nā'ʻk Aiyō'ʻi ʻA'nenägi Täyäpī'gwäʻcigkAtʻ. Wīnwā'w aiyōʻʻ A'ʻsegōg uwīdtcimanetō'wāwaʻ änApiʻe'gowādtcʻ. Wīnwā'wAʻ cäʻcki'megu ā'ʻpenäwi wīʻpeʻcigwiʻādtcimwi'ʻtōnAgkweʻ. Īnidtcāʻ nīnänānu'gi wä'dtc Aʻpänemoyāgeʻwīnwā'wwAtʻ. Īnidtcāʻ äʻcimenwa'wiyägw ä'ʻpyaiyägw aiyō'ʻ äʻtAneʻkwäpi'ʻtōyägwe kī'yāwāwwʻ. Īnigäʻyätug änādtcimu'teʻe nīnā'nA nepAʻcitoʻe'menānnAtʻ, 'äʻciwādtciyāpi manetowAgi kätеminawitcigkʻ, "WīʻApīʻtAmōnugwänA nā'ʻkA wīʻwīgädtciʻAneminAnaʻinedtcātAmōnugwänA ʻī'niyāpinäʻi wīʻAnemiʻciʻgenig u'wīyawwʻ, wīʻpāwipäwänemonōʻkAtAmugwännAtʻ."' MA'n īn āgu'teʻeʻ. Kīʻtä'piʻtōpwA kī'yāwāwwʻ. Īnidtcā'ʻ īnu'g äʻcinōmAgäpi'ʻenäge ne'nītige kīnwā'w i'ʻkwätigkeʻ."

Īʻn änetu'nämudtci käkA'nōtAg äʻādtci'moʻādtc ätA'mäʻaʻʻlʻ.

(31) "'Ō'niyāpi wīʻnīmiʻenāgkeʻ. MAmī'ʻcʻ, kAkātō'ʻci wīʻku'mAtcigkʻ."

(28) "Verily you, Kī'ckō, must go from here and invite your fellow Kī'ckōs. Indeed, we must even do that as long as we and our foes fight against each other in war. We shall have a contest to see who will strike (the enemy) first. Verily you must all do your best, men."

(29) "Verily you must now cry out for the men. And you who are to hold this tobacco must verily stand facing yonder. You will raise up (the tobacco) thither, toward the western direction. For you know what you will say. As soon as you have cried out you must cast that tobacco in the fire."

And this is what he says as he stands facing (that direction): "Wā'o, wā'o, wā'o, wā'o."

This, indeed, is he whom the contestants watch.

The bones which remain after (the feast) are burned.

And the one chiefly mentioned by those remembering them (i. e., worshipping them) is a Tō'kān Thunderer and a Kī'ckō Thunderer and they are those who are extended (tobacco and cooked food).

(30) He who is celebrating the gens festival speaks: "Well, we dislike to call you, men, while you are busy with your own affairs, for a short time to-day, during a single period of daylight; and you, women. Now, verily, how well our children and our sisters have done to-day because they did not exactly know how their lives would continue to be to-day. Oh bless us as you blessed our venerable ones because of our tobacco, and our pets, dogs, which we boil for you, cooking a soup of harvest crops with it for you."

That is what those worshipping say to (those worshipped).

"We have all told our grandfathers who are said to be here, this Spirit of Fire and He-who-lies-with-his-eyes-bulging-in-the-smoke-hole here. They were placed here by their fellow manitous when they were thus stationed by them. They shall merely alike translate correctly for us. That, verily, is why we depend upon them to-day. And, verily, you do well in coming and sitting down (at the festival). And now what, it seems, our old man said is, 'what the manitous who blessed me said to me is, "Whosoever shall sit down to your festival, and whosoever shall carefully continue to properly handle (the food) for you (i. e., serve as a ceremonial attendant) also, his life shall continue to be the same (i. e., he also will be blessed), and also with regard to whosoever shall not think lightly of performing (the proper) ceremony."' This is what he was told. You (will) satisfy yourselves. That, verily, is why we have you sit down for a short time, men, and you women."

That is what the speaker says when addressing the smokers.

(31) "And now we shall have you dance. Ceremonial attendant, urge those whom you invited."

"'A 'au'. Nīmigu kā'kA'm$^{m\,k}$. I'ceku'megu i''cigenwi mA'n$^{n\,k}$. Äyīgi'ku'i tAnāto'tātäwi pemāte''siwen$^{n\,k}$. Īniku' wīnai'yätuge pyä^{d}tci'inātotA'ge'e kätemina'we'sit ä'ckime'to'säne'niwit$^{A'}$."

'Ō'n ä'nawA^{d}tci'Anwä'wä'tAgi pe'pigwä'ck$^{w\,k}$. Näyāpi'megu ä'tete'pi'Anwä'wä'tAg ä'kwinägäwā^{d}tcini nīmiwA''Agig$^{k\,k}$.

We ne A wa ni ma ka ni ma ne to wa ki e ne ka?
Ko tti ke gi ke mya na o na wa ki ma ne to A ki.
Ke te ne le e ni ka ni.

Pā'si'g$^{k\,k}$:

We ne A wa ni ma ki tte ma ne to A ki ye ne ke?

Näyāpi'megu ātawa'igAn$^{n\,k}$.
"Īn ä'kī'cinīmi''enāg$^{k\,'}$."
Näyāpi'megu nā''k änwäwä''tcigāt ä''cawi^{d}tc^{k}.
"Īni^{d}tcā'i wī'sīga'i'gäyäg$^{k\,'}$. Kī'cigō''setōpw uwī''c^{k}. ĪnA nā''kA nīgānA''kA'sutA' kīnAmegu wī'nān uwī''ci kepA'kimenepen ä'nīgānimAmī''cī'iyAn$^{n\,k}$, ku^{d}tcī'' ā'gwi wätā'säwī'yAnin$^{n\,k}$. Īyämä''mAtA 'īn ä'cawiwā'te'e wätā'säwA'megu. Ā'nekō^{d}tci nämA'sutA kīnwāwA'megu wī'nāni kepA'kime'nepenA keguwī'ce'megu ä'mAmī''cī'iyäg$^{k\,'}$. 'Ō'me'ce'megu inä'nemägwe wī'pumī'yägägo'A 'i'kwäwAgi'gä'$^{k\,k}$. Nā''kA ne'sō'nAmegi nä'mA'sutA kī'äne'kō^{d}tci'sīgä'igä'p$^{w\,A'}$. Uwī''c īni kī'cigō''setōp$^{w\,A'}$. Na'i', mA'n$^{n\,k}$, mAmī'cī''etig$^{k\,'}$, kī'A'pā'ku'su'nepen$^{n\,A'}$. Kī'wāwātā'sA'mApi'pwA kī^{d}tcimAmī''cī'Ag ä'mAkwi''soyAni kī'nA nā''^{k} ä'mAne'senōgimāwi''soyAn$^{n\,k}$."

"Kī'citcāgi'sīga'i'gäyāg$^{k\,'}$."
" 'Ō' na'i' nekī'ci'ku'i'ā^{d}tci'mopen änenAmā'gäyāge nemAmātomō'nenān$^{n\,k}$; nekī'cikAkAnōneti''sopenA mA'n A'ckutänä'sīwA yō' nā''k 'Anenä'gi Täyäpī'gwä'cig$^{k\,A'}$. Netcā'giwītAma'wāpen ä'cinAtawänetAma'wAge^{d}tc ä'tcāgōne'kä'cināg A'sämāw$^{w\,A'}$. Nā'kA'^{d}tci wīnA ma'netōw ä'kwimAne'senōwänetA'mugwän u'tA'kimi nā''k ukī''cegumi wī'pāwikīwimäne'cīgwägāpaiyāg$^{k\,'}$. Pā''c ugimāw utōtä'wenegi wī'pAgAmimāmī'cātā^{d}tcimegu''siyāg$^{k\,'}$. Īni^{d}tcā' īnugi kīnwā'wA wī'u^{d}tciwī'se'niyägw ä'nenī'wiyAn$^{n\,'}$. kīnAgä' i''kwätig$^{k\,'}$, wī'seni'g$^{k\,u\,'}$."
Ä'nA'kutA'mowā^{d}tc^{k}, " 'Au'."
Ä'nAgA'mowā^{d}tc^{k}. Wī'seniwi'senig ä'ai'yōwā^{d}tci kīgä'nutcig$^{k\,k}$:

Wi A mwa ki ni ne ta mwa A wa ki ni;
O ki ma A ki ne ta mwa wa ki ni.

Pā'si'g$^{k\,k}$:

Wi A mwa ki ni ne ta mwa A la ni ki na;
Ma ne to A ki ne ta mwa A la ni ki na.

"Very well. Dance at once. This is simply natural. And, indeed, life is mentioned therein (i. e., one may gain life by dancing). That indeed is what, it seems, the one blessed, the first person, formerly said."

Then he stops to blow the flute. He blows (the flute) in a circle the same way whenever those giving dancing songs sing.

Who is it that told you you might fool the manitous?
For you truly made the manitous sorrowful.
I frequently tell you ahead (?).

The other half (is):

Who is it that told you he might fool the manitous?

The repetition is, indeed, the same.

"Now we have made you dance."

The one who blows the flute does the same thing.

"Verily you are to serve (the food). You will sever the head (from the rest of the body). And we grant you who are the leading ceremonial attendant the first kettle and the head, though you are not a warrior. Formerly that is what happened to a warrior. We grant you who are ceremonial attendants the second kettle together with a head (which kettle is eastward). Oh, you may eat with anyone you think of, also women. And in turn you will serve the third kettle. You will sever the head. Now, ceremonial attendants, we give you this in return (for your services). You will sit opposite your fellow ceremonial attendants, you who belong to the Bear gens and you who belong to the War Chiefs gens."

"We have already dished out all (in that kettle)."

"Oh well, we have indeed told how we extend our worship; we have spoken of ourselves to this Spirit of Fire and to him Whose-face-bulges-in-the-smoke-hole. We have told them what we desire of them, we who all have our hands on (this) tobacco. Moreover, for as long as the manitou wills war for this his earth and this his sky, may we not stand about with shamed faces. May we arrive heralded with pride even in the chief's town. Verily that is why you men are to eat, and women eat."

They answer favorably, "Very well."

Then they sang. While there is eating (these are the songs) those celebrating the gens festival use:

Whenever I shall eat them, I eat them;
The chiefs, I eat them.

The other half (is):

Whenever I shall eat them, I eat them;
The manitous, I eat them.

(32) Nī′mitcig$^{k!}$: Kī′ʻckoʻaʻi wīʻawiniᵈtc uᵈtci meʻcemegōnaʻ$^{!}$.

(33) Nī′mitcig$^{k!}$: Tōʻkānaʻ äʻpeme′gāniᵈtc$^{!}$, meʻcemegōnaʻ iʻkwäwAgi′megu wāwīyāg$^{k!}$.

(34) ÄtA′mäʻAgi meʻcemegōnaʻ$^{!}$.

(35) ÄtA′mäʻAg$^{k!}$.

(36) ÄtA′mäʻAgi meʻcemegōnaʻ$^{!}$.

(37) KīgänowA′pitcigi pāwikAʻckinAgAmutcigi′megu äʻtcītA′piwāᵈtc$^{!}$; cäʻʻck äʻtAʻcipeʻse′ʻcäwāᵈtc$^{!}$; äʻtAʻcimeguʻute′ʻtenAg änāᵈtcimowenī′winigi nāʻʻkA nAgAmōn$^{n!}$.

(38) Äʻ′Aʻtōgiʻ cīgwAtā′tägin Aʻ′kAnAn$^{n!}$, kegimeʻsi′megu īʻn äʻ′Aʻtōg$^{k!}$.

(39) Äʻkīʻcitcāgiwīʻse′niwāᵈtc$^{!}$, " ʻŌ′niᵈtcāʻ nāʻ′kA wīʻnīmiʻenā′g$^{ke‘}$. Kegimeʻsiᵈtcāʻ kīʻ′nīmipwA nenītig$^{ke‘}$. Amägu′megu."

(40)Äʻnīmiwaʻa′mowāᵈtc$^{!}$. Äʻcinā′gäwāᵈtc$^{!}$:

I na ka ni na A wa ke e,
Tti la ya lo swa A wa ke e.

Pāʻsi′g$^{k!}$:

I na ka ki na A wa te e,
Tti la ya lo swa A wa te e.

"Īʻn äʻkīʻcinīmiʻenāg$^{ke‘}$, nenītig$^{ke‘}$."

(41) Äʻkaʻnawiᵈtci wīʻnA mäʻ′kwiʻsutA wīʻn äʻkAnōtA′māgäᵈtc$^{!}$. Äʻnowäᵈtciᵈtcāi wīʻn äʻAʻkimegukA′nawiᵈtc$^{!}$: " ʻI′, mämīʻcAma′wAgig äʻcimenwīʻkā′nowāᵈtc īnu′gi wīnwāwA′gäʻ upAʻcitoʻe′mwāwAn Äʻtanetu′niᵈtcin änänemegunitеʻ äʻtAʻcimaiyomaiyōʻkAtA′mowāᵈtc uwīyāwāw$^{w!}$, tcāg änāgōmAgigē′! Nāʻka′ᵈtci wīnwā′w Aʻsä′māwAniʻ cägeʻswāwāᵈtcini päʻtäʻtAmā′gāᵈtcigi tcā′g änāgōmAgigē′, nāʻ′kA wīʻnA manetowaʻ äwAtenAmo′weᵈtci täʻcinAnaʻineᵈtcātAmā′gātcig$^{k!}$, tcā′g änāgōmAgigē′! WīnAᵈtcāʻi Keʻcema′netōw äʻpāwikīʻsātänemāteʻe′yätug uwīᵈtcimanetowaʻ$^{!}$. Kīʻcipyāniᵈtc$^{!}$, ʻmAni′kuʻi wäᵈtci māwAᵈtcime′nAgōwe wīʻpāwitAʻcipegiʻcki′miwāᵈtci kemeʻtoʻsänenīme′nānAg$^{k!}$. Wīʻkäketemiʻnawägweᵈtcāʻi kemAmātomenep$^{wA‘}$. Kegimeʻsi′ kuᵈtci nīʻnA nekīʻcimAmāᵈtcī′ʻāwAg$^{k!}$, tcāgi′megu kägō′ʻi netawAtenAmo′wāwAgi wīnwā′wA nīpete′ʻsiwAn$^{n!}$. Māʻani′ᵈtcāʻi wīʻwAnāpāwinōʻkAtA′wāgwänA ʻAʻckutänāʻ′siwAni ʻīnAᵈtcā′ʻīn ätAmō′nAgōw$^{we‘}$.' Īniᵈtcā′ʻyätug$^{ke‘}$, nō′ᵈtc$^{!}$, kākAbō′t$^{we‘}$, nō′ᵈtc$^{!}$, äʻci, wīʻnA nō′ᵈtc$^{!}$, mīnawänetA′ge$^{‘e‘}$, nō′ᵈtc$^{!}$, Äʻtaʻnetug$^{kA‘}$, nō′ᵈtc$^{!}$, ʻmA′ni, wīʻnA nō′ᵈtc$^{!}$, āmuᵈtci, wīʻnA nō′ᵈtc$^{!}$, keʻkänetAmān$^{n!}$, nō′ᵈtc$^{!}$.' Äʻcitäʻäᵈtc$^{!}$, nō′ᵈtc$^{!}$. Äʻwäʻcīʻuʻte$^{‘e‘}$, nō′ᵈtc$^{!}$. Kīʻciʻuᵈtc$^{!}$, nō′ᵈtc$^{!}$, ʻmA′n$^{n!}$, nō′ᵈtc$^{!}$, wīʻkīwiʻutwäwägi′ʻtōyān$^{n!}$, nō′ᵈtc$^{!}$, äʻpāwikeʻkäne′tAmān$^{n!}$, nō′ᵈtc$^{!}$, äʻcikeʻ′nugwän$^{n!}$, nō′ᵈtc$^{!}$, nemeʻtoʻsänenī′wiwen$^{n!}$, nō′ᵈtc$^{!}$; tcā′g$^{k!}$, nō′ᵈtc$^{!}$, tcīnawä′mAg$^{kA‘}$, nō′ᵈtc$^{!}$; netōgimā′m$^{mA‘}$, nō′ᵈtc$^{!}$, äʻcāʻpeᵈtc$^{!}$, nō′ᵈtc$^{!}$, pegiʻckutA′mawuᵈtc$^{!}$, nō′ᵈtc$^{!}$, upe′ʻtawān$^{n!}$, nō′ᵈtc$^{!}$.' Tcā′g$^{k!}$, wīʻnA nō′ᵈtc$^{!}$, kägō′ʻ$^{!}$, nō′ᵈtc$^{!}$, änemi, nō′ᵈtc$^{!}$, maiyAgāpAtAgin$^{n!}$, nō′ᵈtc$^{!}$, äʻAnemi,

(32) Dancers: Where any of the Ki'ckōs are to be.
(33) Dancers: Where Tō'kāns dance by, mixed with any women.

(34) Any smokers.
(35) Smokers.
(36) Any smokers.
(37) Where those who sit as givers of the gens festival and who can not sing sit down; they merely listen there; and (each) there learns what it is said and the songs.
(38) Where the bones which remain after eating are placed, all indeed are placed so.
(39) When all have eaten (this is said), "Now, verily, we shall have you dance again. You must indeed all dance, men, hurry."
(40) Then they give dancing-songs. (This) is how they sing:

I used that one,
Tcīpaiyāpō'swa I used.

The other half (is):

You used that one,
Tcīpaiyāpō'swa you used.

"We have now had you dance, men."
(41) A member of the Bear gens speaks, who speaks for them. Verily what he says when he first begins to speak (is): "Hi, those whom I serve as ceremonial attendant, have done well to-day in here wailing for the blessing with which their old man Lightning-Mouth was blessed, all ye to whom I am related. Moreover, those who light the tobacco which they have given, all ye to whom I am related, those who here properly handle what is offered to the manitous (i. e., ceremonial attendants), all ye to whom I am related! He verily, the Gentle Manitou, did not dislike to call his fellow manitous, it seems. As soon as they came (he said), 'This, indeed, is why I call you together, so that our peoples will not vex me with their talk. Verily I beseech you to bless each of them. Yet I made them all to move (i. e., gave them life), and I gave them every harvest crop. Whosoever shall have the courage to take up this Spirit of Fire he is the very one I name for you (to bless).' 'Then, verily, finally, so be it, Lightning-Mouth, so be it, reflected, so be it,' 'this, so be it, is how I might contrive, so be it, to learn (how my life will be), so be it.' So he thought, so be it. Then he painted himself, so be it. As soon as he had painted himself (he thought), 'this, so be it, is why I shall go about wailing, so be it, because I do not know, so be it, how my life, so be it, is, so be it (nor do I know how) each, so be it, of my relatives, so be it, (is); (and) my chief's, so be it, fire (i. e., town), so be it, is ever, so be it, spoken against annoyingly, so be it.' Every, so be it, thing, so be it, which continued to look strange to him, so be it, to it he

nō'^{d}tc^{ɪ}, sA'kAwAtō'te'^{eɛ}, nō'^{d}tc^{ɪ}. Tcā'g^{kɪ}, nō'^{d}tc^{ɪ}, me'tegwineniwa'^{ɪ}, nō'^{d}tc^{ɪ}, ä'citA'ci, nō'^{d}tc^{ɪ}, kAkAnōneti'su'te'e, nō'^{d}tc^{ɪ}, ä'tAnātotAmawā^{d}tc^{ɪ}, nō'^{d}tc^{ɪ}, kīwi, nō'^{d}tc^{ɪ}, utwäwägi'tō^{d}tc^{ɪ}, nō'^{d}tc^{ɪ}.

"Tcā'gi, nō'^{d}tc^{ɪ}, mäyā'ckawā^{d}tci'^{ɪ}, nō'^{d}tc^{ɪ}, A'senāpäne'niwa'^{ɪ}, nō'^{d}tc^{ɪ}, ä'tA'ci'A'kwitep^{Aɛ}, nō'^{d}tc^{ɪ}, tA'ci, nō'^{d}tc^{ɪ}, pāpAgigawinīgwä'tawāte'^{eɛ}, nō'^{d}tc^{ɪ}, wī'nA nō'^{d}tc^{ɪ}, 'Ä'tA'netug^{kAɛ},' nō'^{d}tc^{ɪ}, änātän^{nAɛ}, nō'^{d}tc^{ɪ}. Wī'ke'känemä'wägä', nō'^{d}tc^{ɪ}, manetowA'n^{nɪ}, nō'^{d}tc^{ɪ}, nAnō'''ck^{wee}, nō'^{d}tc^{ɪ}, ä'kīkegime'ckine^{d}tcämu'te'^{eɛ}, nō'^{d}tc^{ɪ}. Kākabō't^{wee}, nō'^{d}tc^{ɪ}, kätawi, nō'^{d}tc^{ɪ}, pāpA'ki'täpenä'tō'te'^{eɛ}, nō'^{d}tc^{ɪ}, īninā'''yätug^{keɛ}, nō'^{d}tc^{ɪ}, negu't^{ɪ}, nō'^{d}tc^{ɪ}, ä'mīnawe'tägu'te'^{eɛ}, nō'^{d}tc^{ɪ}. 'Keketeminōn^{neɛ}, nō'^{d}tc^{ɪ},' ä'igu'te'^{eɛ}, nō'^{d}tc^{ɪ}. 'TA'''sōnōg^{kɪ}, nō'^{d}tc^{ɪ}, kīwi, nō'^{d}tc^{ɪ}, utwäwägi'''tōyAn^{nɪ}, nō'^{d}tc^{ɪ}, īni^{d}tcā', nō'^{d}tc^{ɪ}, ketenä'nemen^{neɛ}, nō'^{d}tc^{ɪ}.' Īnī'yätug^{keɛ}, nō'^{d}tc^{ɪ}, ägu'te'^{eɛ}, nō'^{d}tc^{ɪ}, mā'A'g upA'cito'e'mwäwAn^{nɪ}, nō'^{d}tc^{ɪ}. 'MAnA'''kA^{d}tcā', nō'^{d}tc^{ɪ}, wätāpAg äpi't^{Aɛ}, nō'^{d}tc^{ɪ}, īni nō'^{d}tc^{ɪ}, wī'mawi, nō'^{d}tc^{ɪ}, tAnātotA'mōnān^{nɪ}, nō'^{d}tc^{ɪ}, mA'n īnug^{kɪ}, nō'^{d}tc^{ɪ}, änä'nemenān^{nɪ}, nō'^{d}tc^{ɪ}, ä'ketemi'nōnān^{nɪ}, nō'^{d}tc^{ɪ}.' Īnī'yätug^{keɛ}, nō'^{d}tc^{ɪ}, wäpiwene'tīgin^{nɪ}, nō'^{d}tc^{ɪ}, ä'inänetA'ge'^{eɛ}, nō'^{d}tc^{ɪ}, Ä'tA'netug^{kAɛ}, nō'^{d}tc^{ɪ}, īyā'', wī'nA nō'^{d}tc^{ɪ}, pägAmä'netAg^{kɪ}, nō'^{d}tc^{ɪ}, ä'wäpātotAmawu'te'^{eɛ}, nō'^{d}c^{ɪ}, änänemegu'te'^{eɛ}, nō'^{d}tc^{ɪ}. 'MAnA'ku'^{ɪ}, nō'^{d}tc^{ɪ}, neketemi'nawāw^{wAɛ}, nō'^{d}tc^{ɪ}, ä'A'sāmi, nō'^{d}tc^{ɪ}, kī'cāgutwäwä'gi'tō^{d}tc^{ɪ}, nō'^{d}tc^{ɪ},u'wīyaw^{wɪ}, nō'^{d}tc^{ɪ}. Āgwi^{d}tcā' nō'^{d}tc^{ɪ}, wä'wītep inäne'mAgin^{nɪ}, nō'^{d}tc^{ɪ}. Mani^{d}tcā', nō'^{d}tc^{ɪ}, A'''k^{ɪ}, nō'^{d}tc^{ɪ}, newāwītA'mawāw^{wAɛ}, nō'^{d}tc^{ɪ}, wī'A'kwi, nō'^{d}tc^{ɪ}, täpwämigA'tenig^{kɪ}, nō'^{d}tc^{ɪ}; nā'''k^{Aɛ}, nō'^{d}tc^{ɪ}, mA'n^{nɪ}, nō'^{d}tc^{ɪ}, kekī'cegu'menān^{nɪ}, nō'^{d}tc^{ɪ}, ä'mawi, nō'^{d}tc^{ɪ}, ke'kyäwAgō'tōyAg^{kweɛ}, nō'^{d}tc^{ɪ}, wī'Anemi, nō'^{d}tc^{ɪ}, A'''kwi, nō'^{d}tc^{ɪ}, kA'''ckowä^{d}tc^{ɪ}, nō'^{d}tc^{ɪ}, wī'nA nō'^{d}tc^{ɪ}. Ā'ko'wi, nō'^{d}tc^{ɪ}, wī'Anemi, nō'^{d}tc^{ɪ}, me'to'sänenī'wigwän^{nɪ}, nō'^{d}tc^{ɪ}, mäme'kwänetAmāgu'gwä'in^{nɪ}, nō'^{d}tc^{ɪ}, wī'Anemi'ci'genig^{kɪ}, nō'^{d}tc^{ɪ}, nAnātu'''tā'sut^{eɛ}, nō'^{d}tc^{ɪ}, pemāte'''siwen^{nɪ}, nō'^{d}tc^{ɪ}. Nā'''kA, wī'nA nō'^{d}tc^{ɪ}, ä'utōgimämi^{d}tc^{ɪ}, nō'^{d}tc^{ɪ}, ä'kīwi, nō'^{d}tc^{ɪ}, utwäwä'gi'tō^{d}tc^{ɪ}, nō'^{d}tc^{ɪ}; äyī'g^{kɪ}, wī'nA nō'^{d}tc^{ɪ}, netenä'nemāw^{wAɛ}, nō'^{d}tc^{ɪ}, tcā'g^{kɪ}, wī'nA nō'^{d}tc^{ɪ}, ā'co'wime'nōtAn^{neɛ}, nō'^{d}tc^{ɪ}, tä'cipegi'ckutAma'wägwän^{nAɛ}, nō'^{d}tc^{ɪ}, ugi'māwAn^{nɪ}, nō'^{d}tc^{ɪ}, nānō't^{Aɛ}, nō'^{d}tc^{ɪ}, wī'Anemi, nō'^{d}tc^{ɪ}, A'ko'wäni^{d}tc^{ɪ}. Pāwi, nō'^{d}tc^{ɪ}, pōnō'wänit^{eɛ}, nō'^{d}tc^{ɪ}, naiyäne'n^{wɪ}, nō'^{d}tc^{ɪ}, wī'āwutA'mini^{d}tc^{ɪ}, nō'^{d}tc^{ɪ}. Nā'''k^{Aɛ}, nō'^{d}tc^{ɪ}, ä'ke'kinawātāpyäg^{kɪ}, nō'^{d}tc^{ɪ}, negu'twāpyäg^{kɪ}, nō'^{d}tc^{ɪ}, äyī'g^{kɪ}, nō'^{d}tc^{ɪ}, ī'n änA'g^{kɪ}, nō'^{d}tc^{ɪ}, kō'ci'semenān^{nAɛ}, nō'^{d}tc^{ɪ}. Īnī'yätug^{keɛ}, wī'nA nō'^{d}tc^{ɪ}, pemi'cawini'te'^{eɛ}, nō'^{d}tc^{ɪ}, upA'cito'e'mwäwAn^{nɪ}, nō'^{d}tc^{ɪ}. Kī'ci, nō'^{d}tc^{ɪ}, ā^{d}tcimo'etīni^{d}tc^{ɪ}, nō'^{d}tc^{ɪ}, äyīgi^{d}tcā' nī'n^{nAɛ}, nō'^{d}tc^{ɪ}, tA'sōnōg^{kɪ}, ī'ni nō'^{d}tc^{ɪ}, ketenänetAmō'n^{neɛ}, nō'^{d}tc^{ɪ}. Cewä'n^{nAɛ}, nō'^{d}tc^{ɪ}, ā'g^{kwɪ}, wī'nA nō'^{d}tc^{ɪ}, täpigī'yänin^{nɪ}, nō'^{d}tc^{ɪ}. CāwAnōgi^{d}tcā',

continued, so be it, to make an offering (of tobacco), so be it. When, so be it, he spoke of himself, so be it, to all, so be it, Tree-Men, so be it, he then told them, so be it, why he went about, so be it, wailing, so be it.

"On all, so be it, Rock-Men, so be it, whom he met, so be it, he placed (tobacco), so be it, as he, the one called 'Lightning-Mouth,' so be it, (stood) there shedding tears, so be it. As he did not know (where) the manitou (was), so be it, he went about blindly, so be it, with (tobacco) in his open hands, so be it. Finally, so be it, when he had nearly, so be it, starved himself to death, so be it, at that time, it seems, so be it, he was listened to attentively, so be it, by one (being), so be it. 'I bless you, so be it,' he was told, so be it. 'I bless you, so be it, in as many ways, so be it, for which you went about, so be it, wailing, so be it.' That, it seems, so be it, is what the old man of these people, so be it, was told, so be it. 'Verily, so be it, I must go, so be it, yonder and tell the one who dwells in the east, so be it, how I bless you, so be it, this day, so be it, when I take pity upon you, so be it.' Then, it seems, so be it, Lightning-Mouth, so be it, thought, so be it, that he began to be led, so be it; as soon as he arrived, so be it, yonder, so be it, the story was begun to be told, so be it, of how he was blessed, so be it. 'Indeed I blessed, so be it, this one, so be it, because he wailed, so be it, altogether, so be it, too much, so be it. Verily I did not, so be it, bless him for a short time, so be it. Verily I repeatedly mentioned, so be it, this, so be it, earth, so be it, (and promised that my blessing) would be, so be it, valid, so long (as the earth lasts), so be it; and, so be it, when we start, so be it, to hang this, so be it, our sky, so be it, with old age, he will continue, so be it, so long, so be it, to be benefited, so be it, so be it. The same will be so, so be it, with regard to whosoever shall continue, so be it, to exist as the last, so be it, mortal, (that is) the one by whom (this) is frequently remembered for his (the one blessed) sake, so be it, if he asks life, so be it, for himself, so be it. And, so be it, he (the one blessed), so be it, has a chief, so be it, and therefore goes about, so be it, wailing, so be it; I also so blessed him that, so be it, everyone, so be it, from without, whosoever spoke annoyingly against, so be it, his chief's (town), so be it, would continue, so be it, to end his speech prematurely (i. e., b unsuccessful in his schemes). If he does not, so be it, cease (so) speaking, so be it, instead, so be it, he will curse himself, so be it. And, so be it, also, so be it, one distinguished, so be it, slice, so be it, I promised, so be it, our grandchild, so be it.' That, it seems, so be it, is what happened in order to their old man. As soon as they, so be it, had spoken to each other, so be it (the manitou in the east said), 'Verily I also, so be it, bless you for his

nā'ʻkᴬᵗ, nō'ᵈtcᴵᵗ, äpi'tᴬᵗ, nō'ᵈtcᴵᵗ, nā'ʻkᴬᵗ, nō'ᵈtcᴵᵗ, kätaʻkyäpi'tᴬᵗ, nō'ᵈtcᴵᵗ. Ī'ni nā'ʻkᴬᵗ, nō'ᵈtcᴵᵗ, wīʻmawi, nō'ᵈtcᴵᵗ, ātotᴀ'mawᴀgᵏʷᵉᵗ, nō'ᵈtcᴵᵗ, änä'nemᴀgᵏʷᵉᵗ, nō'ᵈtcᴵᵗ.' Kīkīwiwene'tīginᴵᵗ, nō'ᵈtcᴵᵗ, äʻinä'netᴀgeᵗᵉᵗ, nō'ᵈtcᴵᵗ, 'Äʻtᴀ'netugᵏᴬᵗ,' nō'ᵈtcᴵᵗ, änātänᴺᴬᵗ, nō'ᵈtcᴵᵗ. Āʻpene-
5 ᵈtcāʻ, nō'ᵈtcᴵᵗ, ināᵈtci'mugwäni māʻᴀ'g ukeʻteʻsī'mwāwᴀnᴺᴵᵗ, nō'ᵈtcᴵᵗ. Nāʻkᴀ'ᵈtcᴵᵗ, nō'ᵈtcᴵᵗ, wädᵗcipᴀgiʻci'monigᵏᴵᵗ, nō'ᵈtcᴵᵗ, nā'ʻkᴬᵗ, nō'ᵈtcᴵᵗ, wädᵗcikeʻsī'yänigᵏᴵᵗ, nō'ᵈtcᴵᵗ, nā'ʻkᴬᵗ, nō'ᵈtcᴵᵗ, tcägī'yätugᵏᵉᵗ, nō'ᵈtcᴵᵗ, nāmᴀ'ʻkᴀmigᵏᴵᵗ, nō'ᵈtcᴵᵗ, äʻpemi, nō'ᵈtcᴵᵗ, tᴀnātotātäʻnigᴵᵗ, nō'ᵈtcᴵᵗ, wī'nᴀ nō'ᵈtcᴵᵗ. Meʻtegwine'niwaʻᴵᵗ, nō'ᵈtcᴵᵗ, äʻāpeʻtāʻko'winiᵈtcᴵᵗ,
10 nō'ᵈtcᴵᵗ, nā'ʻkᴬᵗ, nō'ᵈtcᴵᵗ, äʻkwᴀnᴀʻkigāpāniᵈtcᴵᵗ, nō'ᵈtcᴵᵗ, nā'ʻkᴬᵗ, nō'ᵈtcᴵᵗ, āpeʻtawikīʻce'gᵏʷᵉᵗ, nō'ᵈtcᴵᵗ, pemiʻciwenete'e'yätugᵏᵉᵗ, nō'ᵈtcᴵᵗ, upᴀʻcitoʻe'mwāwᴀnᴺᴵᵗ, nō'ᵈtcᴵᵗ, nāʻkai'yätugᵏᵉᵗ, nō'ᵈtcᴵᵗ, Keʻtcimanetowᴀnᴺᴵᵗ, nō'ᵈtcᴵᵗ, ke'ʻtcinäwᵂᴵᵗ, nō'ᵈtcᴵᵗ. Āʻpenäwiᵈtcāʻyätuge'megu,
nō'ᵈtcᴵᵗ, äne'teᵗᵉᵗ, nō'ᵈtcᴵᵗ. Īniᵈtcā'ʻ wīnwāwānugᵏᴵᵗ, nō'ᵈtcᴵᵗ, nene-
15 ʻkäneᴛᴀ'miniᵈtcᴵᵗ, nō'ᵈtcᴵᵗ, māʻᴀ'gᵏᴵᵗ, nō'ᵈtcᴵᵗ, utᴀpenoʻe'mwāwaʻᴵᵗ, nō'ᵈtcᴵᵗ. Mᴀnigäʻ, wī'nᴀ nō'ᵈtcᴵᵗ, änāᵈtcimu'teᵗᵉᵗ, nō'ᵈtcᴵᵗ, nepᴀ-ʻcitoʻe'menānᴺᴬᵗ, nō'ᵈtcᴵᵗ. Īniᵈtcā'ʻ īnugᵏᴵᵗ, nō'ᵈtcᴵᵗ, äʻci, nō'ᵈtcᴵᵗ, menwitōtōnᴀgᵏʷᵉᵗ, nō'ᵈtcᴵᵗ, äʻtᴀgwi, nō'ᵈtcᴵᵗ, mᴀmātotᴀ'mōnᴀgᵏʷᵉᵗ, nō'ᵈtcᴵᵗ, tᴀ'ʻsᵂᴵᵗ, nō'ᵈtcᴵᵗ, aiyō'ʻᴵᵗ, nō'ᵈtcᴵᵗ, käʻckipyätōyᴀgᵏʷᵉᵗ, nō'ᵈtcᴵᵗ.
20 Nīnᴀgäʻ, nō'ᵈtcᴵᵗ, īnu'gᵏᴵᵗ, nō'ᵈtcᴵᵗ, nᴀnōʻcᵏʷᵉᵗ, nō'ᵈtcᴵᵗ, äʻtᴀʻci, nō'ᵈtcᴵᵗ, wīʻnāpātotᴀmātīginᴺᴵᵗ, nō'ᵈtcᴵᵗ, äʻtᴀʻciʻineʻtāgu'ʻsiyānᴺᴵᵗ, nō'ᵈtcᴵᵗ. Nīnᴀgä'ʻnäʻᴵᵗ, nō'ᵈtcᴵᵗ, äʻnᴀtawänetᴀmānᴺᴵᵗ, nō'ᵈtcᴵᵗ, pemāte'ʻsiwenᴺᴵᵗ, nō'ᵈtcᴵᵗ. Īniᵈtcā'ʻᴵᵗ, nō'ᵈtcᴵᵗ, īnu'gᵏᴵᵗ, tᴀ'ʻsᵂᴵᵗ, nō'ᵈtcᴵᵗ, käʻcki'-ʻtōyānᴺᴵᵗ, nō'ᵈtcᴵᵗ. Mᴀn äʻitᴀmegᵏᴵᵗ, nō'ᵈtcᴵᵗ, 'kōʻciʻse'menānᴺᴬᵗ,
25 nō'ᵈtcᴵᵗ, ᴀnemi, nō'ᵈtcᴵᵗ, pepyäʻtaʻō'moʻkiᵈtcᵉᵗ, nō'ᵈtcᴵᵗ,' wīʻineʻta'-wiwāᵈtcᴵᵗ, nō'ᵈtcᴵᵗ, mäʻkwänetāgu'ʻsitcigᵏᴵᵗ, nō'ᵈtcᴵᵗ. Nāpigäʻ', īʻnᴀ nō'ᵈtcᴵᵗ, wīʻnāpātotᴀmātīginᴺᴵᵗ, nō'ᵈtcᴵᵗ, ineʻtā'guʻsīwᵂᴬᵗ, nō'ᵈtcᴵᵗ, aiyō'ʻnīnaʻ, nō'ᵈtcᴵᵗ.' Äʻkīʻcime'nᴀgoʻᴬᵗ, nō'ᵈtcᴵᵗ, wī'nᴀ nō'ᵈtcᴵᵗ, äʻcki, wī'nᴀ nō'ᵈtcᴵᵗ, meʻtoʻsäneniwitᴬᵗ, nō'ᵈtcᴵᵗ. Mōʻtcigäʻ, nō'ᵈtcᴵᵗ,
30 ᴀnemi, nō'ᵈtcᴵᵗ, meʻkwänemātᵉᵗ, nō'ᵈtcᴵᵗ, manetowaʻᴵᵗ, nō'ᵈtcᴵᵗ, ᴀʻce'-megu, nō'ᵈtcᴵᵗ, wīʻsenī'ʻiginᴺᴵᵗ, nō'ᵈtcᴵᵗ, īʻni nō'ᵈtcᴵᵗ, wīʻᴀnemi, nō'ᵈtcᴵᵗ, inänetᴀmā'tīyägᵏʷᵉᵗ, nō'ᵈtcᴵᵗ. 'Ā'gwiᵈtcāʻ, nō'ᵈtcᴵᵗ, u'wīyäʻᴬᵗ, nō'ᵈtcᴵᵗ, wīʻtᴀnetunä'muᵈtcinᴺᴵᵗ, nō'ᵈtcᴵᵗ.' Īnī'yätugᵏᵉᵗ, nō'ᵈtcᴵᵗ, änenᴀgoʻᴬᵗ, nō'ᵈtcᴵᵗ, wī'nᴀ nō'ᵈtcᴵᵗ. Īniᵈtcāʻi nīnā'nugᵏᴵᵗ, nō'ᵈtcᴵᵗ, wä'ᵈtcᴵᵗ,
35 nō'ᵈtcᴵᵗ, nōmᴀgä'ʻ, nō'ᵈtcᴵᵗ, āᵈtci'moyānᴺᴵᵗ, nō'ᵈtcᴵᵗ, äʻnenī'wiyᴀnᵉᵗ, nō'ᵈtcᴵᵗ, kī'nᴀ nāʻkᴀ'ᵈtcᴵᵗ, i'ʻkwätigē."

"ʻAu'ʻ" äʻī'yowāᵈtci kegimeʻs īnaʻᴵᵗ.

"Näyāpᴀgōtōgᵏᵘᵗ," äʻ'ineᵈtci nīgānimᴀmīʻcī'ʻᴬᵗ. "Mīʻcāmᵐᴵᵗ, nā'ʻk ᴀ'ʻkᴀnᴀni meʻtegumiʻci wä'tāpᴀg uᵈtcinawe kīʻsīgiʻsᴀʻtōpᵂᴬᵗ. Nā'ʻk
40 īn ᴀnemōʻäʻᴀ kīʻāgwᴀʻkwᴀ'pināpwᴀ ʻītepi'megu uᵈtcinawᵂᵉᵗ."

"Kᴀʻc īniᵈtcā'ʻ mᴀn äʻkīʻciwaiyāᵈtcīʻkᴀmᴀ'wiyāgᵏᵉᵗ. Äʻciʻᴀnāmä-witäʻ'äyāge nīnā'nānugᵏᴵᵗ. Īnigä'ʻyätug īʻn änāᵈtcimuteʻe'yätugᵏᵉᵗ.

sake, so be it, the same number of ways, so be it. But, so be it, we are not, so be it, the proper (number), so be it. Verily (there is) also one who dwells in the south, so be it, who sits fixedly, so be it. Now we also, so be it, must go, so be it, and tell him, so be it, how we bless (our grandchild), so be it.' That he was carried about hither and yon, so be it, is what the one called 'Lightning-Mouth,' so be it, thought, so be it. The venerable one, so be it, of these people, must have been told indeed the same, so be it. Moreover, so be it, in the west, so be it, and the north, so be it, and, so be it, everywhere, it seems, so be it, under the earth, so be it, the story was told in succession, so be it, so be it. Their old man, so be it, was led in succession, it seems, so be it, half as high as the Tree-Men, so be it, stand, so be it, and, so be it, halfway up in the sky, so be it, and, it seems, so be it, (where) the Great Manitou, so be it, (dwells) in person, so be it. Verily, it seems, so be it, he was told the same, so be it. That verily is how they, these people's children, so be it, remember it, so be it, to-day, so be it, And this, so be it, is what our old man, so be it, said, so be it. That verily to-day, so be it, is how, so be it, they treat us well, so be it, in joining in worshipping for our sake, so be it, as many as, so be it, also, so be it, of us as are able to bring ourselves, so be it, here, so be it. And I, so be it, to-day, so be it, am heard, blindly, so be it, where, so be it (this) should be translated, so be it. And I also, so be it, desire, so be it, life, so be it. That verily, so be it, is as much, so be it, as I can say, so be it. If this is said, so be it, 'our grandchild, so be it, may continue, so be it, to make mistakes in his speeches, so be it,' (nevertheless) those who are worshipped, so be it, will hear me, so be it. And so, so be it, one will be heard here, so be it, whenever there is to be translation (of prayers), so be it. That is what, so be it, so be it, the first, so be it, mortal, so be it, promised us, so be it. And even, so be it, if (anyone) continues, so be it, to remember (i. e., worship), so be it, the manitous, so be it, whenever there is simply, so be it, eating, so be it, then, so be it, you should continue, so be it, to think that of each other, so be it. 'Verily no one, so be it, will speak there, so be it.' That, it seems, so be it, is what (the manitous) said to us, so be it, so be it. That verily is why, so be it, I to-day, so be it, speak, so be it, a little while, so be it, men, so be it, and you women."

"Very well," all there said among themselves.

"Hang (ye) up the sacred pack just as (it was)," the head ceremonial attendant is told. "And you (pl.) will pour out the bones to the east of an oak tree. And you will tie that puppy against the tree, on the same side."

"Why, now verily this is how you have done (a very good thing) for us. That is how we feel to-day in our inmost thoughts. And that,

Wī'anemipyänutA'mugwän$^{nA'}$, 'ī'nA wī'nA wī'menwī'wetōt$^{A'}$, īnigä''i wī'Anemi'cipAne''ckāgwi^{d}tc A'pe'näwen$^{n!'}$. Nā''kA wī'aneminAna-'ine^{d}tcātA'mugwän$^{nA'}$, ī'ni wī'Anemi'utenAgi me'to'sänenī'wiwen$^{n!'}$. Nā''kA nä'negutenw āmi'cipAne''ckāgwi^{d}tc A'pe'näwen$^{n!'}$. KA'cko'-wäwāte netApeno'emenānAg āmi'cikeg uwīyāwāw$^{w!'}$. Īni^{d}tcā' nā'-mi'ta'i nAta'winAgA''ciyāg$^{k e'}$, nenītigē', nā''kA kīnwā'wA i'kwätigē'."

Ä'tcāginägwāwā^{d}tci kī'citcāgini^{d}tc$^{!'}$, "Cī! Kī'wī'senipenA'pi tA''swi kīgä'noyAg$^{kwe'}$; kekī'cipiwA^{d}tcā'e'gōpen$^{nA'}$."

Ī'n ä'kwā^{d}tci'moyān$^{n!'}$.

it seems, is what (our old man) said, it seems. Whosoever shall continue to come to (this religious ceremony) he is one who will lead himself a good way, and then disease will continue to miss him. And whosoever shall continue to properly handle (the food) for (this ceremony) shall in the same way continue to gain life. And each time disease will thus contrive to miss him. If our children are successful in their prayers the same should hold true with them. Now, verily, you had better leave us, men, and you women."

When all have departed, as soon as all (are gone) (the leader of the feast says to members of his gens), "Well! We shall eat, it is said, as many of us as celebrate the gens festival; (a meal) has been cooked for us, so it is said."

That is as far as I tell.

The following notes are very brief, since so much has already been printed on the Fox language. They are only designed to be an aid to the comprehension of the text, and for this reason rarely refer to what is already known, unless for some special reason.

We may first consider some rhetorical forms:

ä'A'ckiketeminu'tawA^{d}tc^{k} (78.12), "when you first blessed him" stands for ä'A'ckiketeminawA^{d}tc^{k}.

utApenō''sema'[i] (70.8), "his children" is for utApeno'ema'i; ordinarily netApenō'semA, when spoken by a male, means "my sister's child," while netApeno'emA (spoken by either sex) means "my own child."

kīwimāmaiyō'kātA'ge'e (70.44), "why he was able to go about wailing" occurs only in myths and sacred narratives.

I do not know the difference in meaning between nete'citä''äweni (60.12) and nete'citä'āgAni, "my thought."

The word wī'wAnāpäwinō'kAta'wāgwänA (102.33, 34), "whoever has the courage to take it (animate)," has a peculiarity (–wi–); otherwise the word has been sufficiently treated; see Bull. 89, Bur. Amer. Ethn., 50.38, 39, and p. 65 under wAnāpä–; Fortieth Ann. Rept. Bur. Amer. Ethn., p. 646 under –nō'kA–; and this volume, p. 26.5, 6.

A few particles and adverbs, etc., may be here explained:

āpe'tawā'kwe (80.34), "halfway up the trees."

ā'petA'kAmigi (74.15; 82.35), "forever"; cf. ā'pe– forever.

Anāwä''kAmig^{k} (72.19), "in the wilderness," is a variant of nAnāwä''kAmig^{k} (see below).

kekī'ceyäp(A) (92.26), "in the morning," as contrasted with cepai^{ye}, "at daybreak."

kegipA'sete (96.25), "while hot"; compare keginä'se "while alive"; compare also pA'setäwi, "it is hot."

tō'kAmi (88.29), "peacefully."

na'ī'gwä'tāni (62.13), an emphasizing particle; compare kwä'tāni–?

nā'mō^{d}tcigi (68.28), "it might come to pass."

nAnā'wä'kAm^{mk} (70.10), "wilderness"; compare nāwä'kAm^{mk} Bull. 89, Bur. Amer. Ethn., p. 62; note also nAnāwä''kAmigi (70.35), "in the wilderness."

negu'twäyāwi (62.42), "one another."

mī'ckutA (68.22), "by chance"; correct Bull. 89, Bur. Amer. Ethn., pp. 56, 63.

wāwā^{d}tci (72.12), "facing each other"; same as wāwā–, p. 654, Fortieth Ann. Rept. Bur. Amer. Ethn.; note also wāwī–, p. 96, Bull. 85, Bur. Amer. Ethn.

The following contains practically all Fox stems occurring in this paper not given previously by me. For convenience I have included

a few stems given previously where the Indian text or the grammatical notes on this indicates that additions or corrections are necessary. Such stems have an asterisk (*) placed before them:

*–aʻō– pray; see –aʻō– groan, bellow, Bull. 85, Bur. Amer. Ethn., p. 49. 106.25.

–āʻkowi– (partially unclear), 106.9.

–āwi– meaning ? 66.11.

–āwī– meaning ? 64.11.

–A– cold; postverbal –t– –ᵈtci–; combined with kepi–, freeze over; ānemAᵈtci–, p. 49 of Bull. 85, Bur. Amer. Ethn. is ānem–Aᵈtci–. Compare the Fox compounds sīgAᵈtci– "freeze," nepAᵈtci– "be chilled." 64.14.

*–ANAʻki– top, tip; see Fortieth Ann. Rept. Bur. Amer. Ethn., p. 626; –naʻk–, Bull. 40, Part 1, Bur. Amer. Ethn., p. 810, is an error. 82.16; 106.10.

APāʻkwi– on top of; a compound in all probability; error for Aʻpāʻ-kwi– ? 66.30.

APī– (or –APī–?), sit at a festival; –ʻt– instr.; cf. –pī–, Bull. 87, Bur. Amer. Ethn., p. 38; same as Api– ibidem, p. 37? 96.6.

Aʻpāʻku– get returns from; –ʻso– middle; –ʻsw– instr. 100.22.

Amä– hustle. Homonym of Amä–, p. 627, Fortieth Ann. Rept. Bur. Amer. Ethn.? 102.13.

–eʻci– dwell, stay. 66.8.

*iʻci– thus; –ʻkaw– instr. 70.30.

–itäʻA– favor; same meaning in a long unpublished Fox text, but see –itäʻA– p. 628, Fortieth Ann. Rept. Bur. Amer. Ethn., and p. 37, Bull. 87, Bur. Amer. Ethn. 96.2.

*in– thus; fix; sing (of songs); –ʻw– –ʻ– instrumentals; or better, –Aʻw– –Aʻ–. 96.16.

–ō– meaning? 64.10.

*kātō– advise. 98.40.

–kAnāg– tear (substantival). 70.26; 72.2.

keteʻckwä– peep from brush. 72.30.

*kīʻsā– difficult; dislike to call upon (–m– instr.; postverbal –t– –ᵈtci–). 98.17.

*kutawī– motion downward in water; –n– –n– instr.; kutwepyä–, Fortieth Ann. Rept. Bur. Amer. Ethn., p. 634, is misjudged.

*kwāʻckināʻso– boil (animate); see Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 538, 634. 96.35.

kwäʻkwäwi– too much; must be preceded by something when in verbal compounds. 76.26, 27.

–ʻkA– meaning? 102.24.

–ʻkwi– ? Unless –A ā– make –A–, a stem –ʻkwi– must be assumed which has the meaning of –āʻkwi– "hard matter at rest, tree."

–gawi– tear (? substantival). 104.6, 7.

cege– smoke; –ʻsw– instr. 102.25.

cigō– separately. 100.14.

*tcāgi– all; each, every; in one case it is in apposition with tcīnawāmAGA, which is singular; so it is possible that in several passages the stem should be translated as "each" rather than "all;" tcāgi wīnA kägōʻ means, in every respect. 88.38; 102.41.

*–ᵈtcä– wail; see tcäᵈtcäge–, Fortieth Ann. Rept. Bur. Amer. Ethn. 72.28.

*tAgwi– together; äʻtAgwīᵈtcäwäteʻe at 66.21 is a case of haplology, and stands for äʻtAgwiwī–.

*tepA– pay; with postverbal –ᵈtci– is used independently in the senses "in return for, as a price of." (See p. 36.) 80.29.

*tō– teach; novel in this sense. 62.12.

segiʻki– thoroughly. 74.40.

nāp– meaning? 106.21; 106.27.

nānawā– meaning? 64.41.

nāw– enough. 64.28.

–nAʻagä– bark, skin. 70.25.

nAtugwā– [nAtugwä–] have a vision. 62.24, 25; 66.19

nAtugwaw– have a vision of (animate obj.), nAtugw– have a vision of (inanimate obj.). 62.26. Nearly anomalous, but has parallels.

nenw– plain, visible; –ātä– passive. 64.21.

*nemA– stand; hang up (of kettle), Jones's Fox Texts, 256.9; the particle (animate) is also used in the sense of "kettle." 100.17; 100.20.

–nīgwä– face, eye; obviously connected with –īgwä–; the n is obscure; cf. PAʻcitōnīgwA, "Old Eye." 104.7.

pānegwAʻci– be wide awake. 72.32.

pAgiʻsāʻkwi– abolish; –m– instr.; clearly a compound; pAgi–ʻsa–āʻkwi–? 94.18, 19.

pAʻtä– light a pipe; the combination päʻtäʻtAmāgāᵈtcigi is a participial, but the second ʻt is obscure; see Fortieth Ann. Rept. Bur. Amer. Ethn., 647. 102.26.

*pAneʻsi– be hurt by (–ʻ– instr.); murder (–ʻtō– instr.); possible APAneʻsi– at 62.25. 62.25; 66.20.

*pAnA– miss; relation to pAn– obscure; pAnA– p. 785 of Bull. 40, Bur. Amer. Ethn., is misjudged; possibly pAn– at 62.25. 62.25.

pAPAʻkwi– broken; cut to pieces (–ʻcw– instr.); apparently –ʻkwi– appears as –ʻkō– before –ʻcw–. 92.27.

peʻcku– miss, fail to hit (–naw– –n– instr.; and no others). 72.12.

*penāʻkwī– fall (of leaves); see Bull. 85, Bur. Amer. Ethn., p. 96. 64.37.

peʻkwigiʻi– have a war club; denominative from peʻkwigīʻi. 66.22.

*pōtāʻkwaw– boil for, cook for; see pōtāʻkwä–, Fortieth Ann. Rept. Bur. Amer. Ethn., p. 650, Bull. 89, Bur. Amer. Ethn., p. 65; same anomaly in nāpāʻkuʻkwaw– (Fortieth Ann. Rept. Bur. Amer.

Ethn., p. 642) and nāpā'ku'kwä– ; see also nAtugwaw– above, p. 112. 80.2; 98.24.

mAmā'se'kā–, mAmā'se'kä– flicker; always reduplicated; obviously a compound in origin. 68.16.

*mīgwā– do one's best; always reduplicated mAmīgwā–; correct Fortieth Ann. Rept. Bur. Amer. Ethn., p. 653. 98.4.

*me'kwi– remember (combined with –äne–); stumble over (–'ckaw– instr.). 66.9.

*mō'kī– rush upon; –'ckā–, –'ckä– auxiliary. 64.35.

*wāwā– opposite; see Fortieth Ann. Rept. Bur. Amer. Ethn., p. 654. 96.28.

wāwAn– meaning? for –ātowA– in the combination wī'kīwiwāwAnā-towAmägwe at 94.17, see Bull. 89, Bur. Amer. Ethn., p. 63.

*wāwīyāgi– mixed (–n– –n–, or better, possibly, –en– –en–, instrumentals). 102.3.

wāwītaw–; see Bull. 85, Bur. Amer. Ethn., p. 96, under wāwī–, and wāwā, above. 92.4.

wâ'se– shine (–'k– instr.; –tä– copula); not wâ'si– as given on p. 635 of Fortieth Ann. Rept. Bur. Amer. Ethn. 64.24.

wätā'säwi– make a warrior of one's self; –'tō– instr. and the reflexive pronoun; wätā'säwi– is verbalized from wätā'säwA warrior. 66.29.

wä^{d}tci'sāwäne– work willingly for; the initial and posterior portions of this obvious compound are clear, but the medial portion is obscure. 82.10; 88.27; 90.29.

*wäpi– begin; the combination ä'wäpyäkegi at 68.20, "how it started its growth," is possibly a haplology for *ä'wäpāpyäkegi; and similarly wäpyägenwi for *wäpāpyägenwi.

*wī'cigi– strong, firm (–'ck– instr.). 80.35.

The following brief grammatical notes are given as a further aid to the comprehension of the Indian text. The paragraphs referred to are those of the grammatical sketch of Algonquian (Fox) in Bull. 40, Bur. Amer. Ethn. Ordinarily only topics that have not been treated by me in this sketch or elsewhere are discussed.

§ 5. Observe utō'ckinawäma' "his young men" at 76.11 as compared with u'ckinawä'A "young man." (See, too, 70.8) This quite parallel to netōgimämA "my chief" as compared to ugimäwA "chief," for which there are parallels in so many Algonquian languages that it may be presumed that the shift is proto-Algonquian. In this connection it may be noted that although the pair utō'kimi "his land" and A'ki "land" is common enough in Fox, in this text utA'kimi, etc., occur to the exclusion of utō'kimi.

Why wänepī'metcigi at 64.9, 10 has ī and not i is unclear.

§ 10. The contrast in ketemi'nawu'k$^{u'}$ (60.34) "pity ye them (an.)" and ketemino'k$^{e'}$ "if he, she pities thee," may be due to the fact

that Fox 'k is of twofold origin; it either corresponds to Cree sk, etc., or Cree 'k, etc.; or the first form may be analogical.

§§ 21,37. Note double instrumental particles in kä'känetAmō'e'-guteigi at 62.30; the passive participial is also rare.

The word nAnātu'tā'sut$^{e'}$ (104.30), "if he asks for it," at present is quite isolated; it seems as though two instrumental particles were involved.

§ 24. Observe Kī'ckō'iwen$^{n\imath'}$ (96.38), "the Kī'ckō side," and Tō'kāniweni (96.38), "the Tō'kān side."

Note that the suffix –wen– may be used after –Amo– which suggest a verbal form with the third person inanimate as object; this is even confirmed by the fact that –t–, which requires an inanimate object, may immediately precede –Amo–. Examples are ketenänet-Amowenenān at 86.25, 26, and utenäneta'mowen$^{n\imath'}$ at 86.31.

§ 25. There are a number of cases in which not only the stem but other elements also are reduplicated; that is, the combination is felt to be a unit, and therefore treated accordingly. This is quite comparable in principle at least to Latin peposci, in which posc of the present posco is treated as a unit which it is not historically (and similarly Sanskrit papraccha). Note tA'ci'itA'itAmāgugwän (80.25; cf. also 86.6), in which not only the stem i but the instrumental particle t and also the initial of the element –Amā– are reduplicated. Similarly the same stem (i) and passive sign –gu– are felt to be a unit at 66.32, and therefore we have igu'igu. At 70.39, kegatä–, "wailing with" (also at 88.1), the combination of two stems, is reduplicated thus, kegAkegatä–. Observe at 60.33, the combination of in– and –äne– is reduplicated inA'inä–.

The reduplication mämyä– is found at 82.29; and similarly nänyäw– at 64.27.

§ 30. The form wī'pumīyägägo'A (at 100.19), barring the initial wī'–, is potential subjunctive in structure and presents no anomaly, but is sufficiently rare to be worth recording.

§ 33. The name Ä'tAnetugA, "Flashing Mouth," is a participial in structure. As I have pointed out, there are a few participials which take initial ä'– instead of vocalic change of the first syllable. I still can give no details on the termination –gA, save to repeat, which I have already said, that the whole discussion of this on pp. 838, 839 of Bulletin 40, Part I, Bur. Amer. Ethn., is wrong.

§§ 33, 41. The passive participial änätän$^{nA'}$ (106.4) is sufficiently rare to merit mention. See §32, p. 26 of Bull. 89, Bur. Amer. Ethn., and the literature cited there.

§ 34. The form Ä'tAnetu'ni^{d}tcin (102.23, 24) is an obviative to Ä'tAnetugA, "Flashing Mouth."

At 94.37 an obviative is lacking; and hence the phrase is a literary blemish.

The construction ägu′teʻe . . . upAʻcitoʻe′mwāwAnⁿ|ʻ (104.14, 15), "their old man was told" involves a surobviative (on which see also Bulletin 89, Bur. Amer. Ethn., p. 66), because –gu–, the sign of the passive, requires an agent, either expressed or understood. At 106.11, 12 there is a surobviative construction of a different character. At 96.3 the surobviative construction is close to the first one cited.

A rare obviative is wīʻkäketeminAmawomAgwe kīʻciʻāᵈtciʻi (86.32), "that we should bless for his sake each one of those whom he created." Another example of this character is to be seen at 84.5, 6. See p. 408 of Festschrift Meinhof, and Bull. 72, Bur. Amer. Ethn., p. 69.

An unusual obviative of the interrogative mode, –ānigwäni, occurs at 92.1, as does another rare form, –Aminigwäni. Both are quite regular in structure, but are so infrequent as to be worth recording.

At 68.23, 24 we have āgwi′meguʻu keʻkänetA′mānin āmiʻcipōnīʻkāgwigwänⁿ|ʻ, "I do not indeed know how he might cease being pestered by it," is quite regular in structure, but is somewhat uncommon.

§§ 33, 34. A couple of rather infrequent passive obviatives are to be found at 82.10 and 86.5. They present no anomaly in structure. See also 90.29. At 68.6, 7 āgwi is construed with a past subjunctive.

§ 39. A rather rhetorical form of the reflexive, –tiʻsōʻi– (in place of –tiʻso–), occurs at 72.4.

§ 41. At 92.19 neketeminägōpi is used in place of neketemi′nägōgi. This is a stylistic blemish, for the first form is an indefinite passive, and yet an expressed agent occurs. The form neketemi′nägōgi, though listed for convenience as a transitive, actually is a passive in structure, as I have pointed out before, requiring an agent expressed or understood. Similarly the sentence is faulty at 98.16.

The very rare pronominal ending for the second person singular of the conjunctive of the very indefinite passive, –nōgän(i), occurs at 94.20.

At 98.15 mäyāwimetA a participial of the indefinite passive is found. These are on the whole rather uncommon; note that in this present instance it is syntactically incorrect.

§ 42. A rare vocative is nemeʻcōmeʻseᵉ, 68.40, for nemeʻcu. Cf. the rare negwiʻse. At 80.29 meʻtoʻsänenī′wenwāwi is declared by Harry Lincoln to be correct for the ordinary umeʻtoʻsänenī′wenwäwi, and I have therefore retained it. Nevertheless, it should be pointed out that the form thus far is unique and anomalous.

§ 47. At 80.10 a rare form, an obviative, is found, namely, keʻtcawa′ʻīmAni "important," a compound of keʻtci and awaʻīmAni; see Bull. 72, Bur. Amer. Ethn., p. 70; Bull. 85, p. 48; Bull. 87, pp. 36, 40. It should be added that keʻtcawaʻīmA is not used in ordinary conversation.

§ 52. Note nänegutenwi at 78.17, which is stated to be better than nāne–, given in Bull. 40, Bur. Amer. Ethn., part 1, p. 864.

We come now to topics where references to the grammatical sketch are not feasible.

At 88.32 we have wī'ANemi'cinAto'tā'ci^{d}tci, "he shall thus continue to ask favors of me." In accordance with regular phonetic shift –'ci^{d}tci stands for –'si^{d}tci (the change is pre-Fox; it is given as above for convenience). Consult Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 495, 538; Bull. 89, Bur. Amer. Ethn., p. 27.

In view of wī'wīgätā^{d}tcimwi'tawā^{d}tci (62.3, 4), "he shall carefully explain for them," it is well to note that in such combinations in ordinary conversations –mu't– is far more common.

Colloquial –Amow– (for –Amaw–) is to be seen at 84.10; 84.11; 102.33.

At 86.2 wī'Anemi . . . wī'Anemi– is not an error; neither is ä'tcāgi . . . ä'cāgi– at 70.40, 41; nor analogous cases at 66.28, 29; 80.38, 39. I confess that I do not understand the rationale of the phenomenon.

At 96.24 sīgA'wīn$^{nA'}$, "dish it out," is a grammatical anomaly. I suspected an error; but Harry Lincoln stated the form to be correct.

The form wīke'känemä'wägä'(i) is found at 70.17, 18; 72.17; 104.8. The peculiarity, outside of the structure, is that it is a negative in meaning, and that instead of referring to the future, as one would expect, it refers to the past. The termination –ä'wä'gä'i is anomalous. The translation is, "as he did not know about him, them (animate)."

The baffling termination –APAnigi, on which see Bull. 89, Bur. Amer. Ethn., p. 62, and this bulletin, p. 40, occurs at 60.12; 60.19. I think it certain –Apenigi (Fortieth Ann. Rept. Bur. Amer. Ethn., p. 496) is only an error for –APAnigi.

Observe that ä'nenī'wiyAn$^{ne'}$ in formulaic passages (98.15; 100.32; 106.35) is plural in sense ("ye men"), though singular in structure; also note that the present subjunctive, not the past, is used with ä'–. See Bull. 89, Bur. Amer. Ethn., p. 56, and this bulletin, p. 36.

The participial tcīnawämAg(A) at 68.45, 70.1, though singular in structure, plainly is plural in meaning ("those to whom I am related," "my relatives"). Similarly the participial äckime'to'säneniwitA at 68.25 means "the first people" and not "the first mortal."

Apparently at 68.41 ä'nawA^{d}tci'AtAmä'enAgōwe is a "plural of majesty."

At 84.1 the syntax is peculiar; AneminAtotā'sonite has nothing to indicate an inanimate object.

Very strange loose composition occurs at 60.2, 3; and mawi occurs outside the verbal compound at 92.3.

A VARIANT RITUALISTIC ORIGIN-MYTH

Indian Text

Kā'ō' nA'cawai'ye me'to'säne'niwAg ä'cawiwā'te' ä'A'ckiwäpi'genigi wī'mAmāto'mowād'tc!', äA'ckiwäpiketeminā'gowād'tci kätemināgo'wād'tci'!'. Ä'ca'wiwād'tci tātA'g A'cki'tcā'!': mA'nA negu'ti ne'nōtäwA kAbōtweyätu'g ä'wäpimāmA'kAtäwī'te'e nānā'kAni' pepō'nwe nānō'mAgäwe penäwe'megu Wämīgo''i'suta negu't!'. Me'cena'' kAbō'tw ä'keteminawe'si'te' ī'n ä'ckAgime'tci'megukAta'wipA'ki-'täpenätō'te' u'wīya^w!'. Me'cena''yätuge kAbō'twe kī'cinō'mAgäwiketemina'we'si'tci negutA' īyā'' ä'näwā'te'e nepi''sä'eg^k!'. Pe'kigä''meg ä'me'cA'kwA'tenig^k!'. Keyä'A'p īnini kätemināgu'tcini manetowAn^n!'. Mämä'tcigi'megu mA'tcimanetō''ä'Ani nete'citä' īnu'gi nī'n aiyō''nina' ä'nānōtā'gäyān^n!'. Ä'tAnene'tīni'tci negu't ä'wâpe'cke'sini'tci' negu't ä'mA'kAtäwā'ku'noni'tc!'. Mä'kAtäwā-'kuno'ni'tcin ä'me'to'säneniwâ'pAmā'tc!'. Īnī'yätuge pe''ki ke'tci'nä' ä'mawu'sāpAmā'te'e'.

Kabō'tw ä'nä'wugu'tci nenem''kīwAn^n!'. "Na'i', netōtä'm^me'', A'semi''inu," ä''igu'tc īni'ni neneme'kīwAn^n!'. Ka'ō'n īni nā''k ä'kAnō'negu'tci kutAgA'n^n!',' "Na'i', kā't A'semi'ī'yägAn^n!', nō''ci'sem^me'. Nī'n A'semi'ī'n^nu'," ä''igu'tc!'. "NīnA'ku'i keketeminōn^ne'," ä''igu'tc īnini mA'tcima'neto'An^n!'.

Cä'cki'megu ä'wâwâ'pAmā'tc!'. Kabōtweyätugän ä'Anā'kwänā'te' ume''tä'An^n!'. "PemutA'mawin^nu', ā'pe'tc!'," ä''igu'tci neneme'kīwAn^n!'. "Kā'tA täpwä'tawī'yägAn^n!'," ä''igu'tc īnini mA'tcimanetowAn^n!'. Nāmipe''ciwAnigä'' īnin^n!'. Nā''kA känō'negu'tc!', "Nī'nAmā' kekete'minōn^ne'," ä''igu'tc!'. "Nī'nA'tcā' kī'A'se'mi'!'," ä''igu'tc!'. Nā'kA'd'tc!', "Āgwi nAnā''ci nenepimi wī'tāge'ckA'mAnini na'ina' pemwī'wAnän^n!'," ä''igu'tc neneme''kīwAn^n!'. Nā''k ä'kAnō'negu'tc!', "Āgwiku' täpwä'tcin^n!'. Āgwiku' wī'n wäwänäne'tAgin^n!'," ä''igu'tc!'. Tcäwī'cwi'megu ä'kAnō'negu'tci wī'A'se'mi'ā'tc!'.

Ä'pwāwike'kä'nemā'tci wī'A'semi'āgwä'ini nAtawA'tci'megu' cä''ck ä'wâwâ'pAmā'tc!'. Pe'kime'gup ānemi'etī'niwa'!'. KAbōtweme'gupīn äyä'ci'megu ä'nenyämA'su'tc ä'pyätā''ckānig A''ckutä^w!', kutAgAni nā''k ä'pyāni'tci neneme''kīwAn^n!', ä'nī''cini'tc!'. Nā''k^A', "Īnimä'mä'tcigi wī'a'wAne'tci ne'me'cō'^A',' ä'ci'tä'ä'tc!'. Īnime'gup ä'pemiwäpiwe'neme'tc!'. Keyä'A'pA īni'megu ä'A'semi-

A VARIANT RITUALISTIC ORIGIN-MYTH

English Translation

Now (this is) what the people did a long time ago when they first began to worship, when they first began to be blessed by those who bestowed blessings upon them. (This is) presumbaly what they truly first did: This single Indian soon began, it seems, to fast earnestly the entire winter and a very little while in the summer (this) single (Indian) who belonged to the Feathered gens. Finally he was later on blessed just about the time he had nearly starved himself to death. Finally, it seems, shortly after he had been blessed somewhere yonder by a little pond he saw (some one). It was indeed a very clear day. It is a fact that it was the manitou by whom he had been blessed. To-day at the present time, in accordance with what I have heard from time to time, I think it certainly was an evil little manitou. They were fighting; one was white and one was painted black. The one painted black looked like a person to him. Then, it seems, he went very close to see them.

Soon he was seen by the Thunderer. "Now, my brother,[1] help me," he was told by the Thunderer. And then he was again addressed by the other.

"Now do not help him, my grandchild. Help me," he was told. "I really bless you," he was told by the evil manitou.

He merely watched both of them. Soon, it seems, he strung his bow. "Shoot him for me, please," he was told by the Thunderer. "Do not comply with his wishes."[2] he was told by the evil manitou. (It was) Underneath Lynx. Again he was addressed, "I indeed bless you," he was told. "Verily you must help me," he was told. "Never will you touch my water with your feet if you shoot me," he was told by the Thunderer. Again he was addressed, "He is not telling the truth. He indeed does not control it," he was told. He was addressed by both (asking him) to help them.

As he did not know which he should help, he merely kept looking at both. Surely, indeed, it is said, they were endangering each other. Soon, indeed, it is said, while he continued standing a fire came down and another Thunderer came, so there were two. And he thought, "Now surely my grandfather will be taken away." Then, indeed, it is said, (his grandfather) began to be taken away. It is a fact that at

[1] Observe the vocative netōtäme is used. [2] Free rendition.

ʻiwä′teʻᵉᵗ. "Tāniᵈtcāʻi nī′nA kī′n äʻnāʻpenA′ʻciyAni nō′ʻciʻsemᵐᵉᵗ ?" ä′ʻiguᵈtcᵏᵗ. Īnigäʻme′gup äʻpemiʻawA′nemeᵈtc umeʻ′coʻAn īniʻi nenemeʻ′kīwaʻᵗᵏ. MeʻtōᵈtcäʻAʻse′miʻāᵈtc uteʻcitä′ʻägAn ä′ʻaiyōᵈtcᵏᵗ. Īni′megu äʻpemikwāʻkwīᵈtciwe′nemeᵈtc īni′ni 'nōʻci′ʻsemᵐᵉᵗ' ägᵘdtcinⁿᵏᵗ. Ī′n äʻcawi′teʻe naʻina′ʻ mAn äʻwäpiketeketeminägu′teʻe manetowaʻᵗᵏ. MA′ni Täpāʻcig äʻtägi keʻtcimīʻcāmᵐᵏᵗ.

Ä′Aʻckiketeketemina′weʻsiᵈtci naʻinaʻ ī′nA negu′ti nenōtäw äʻmAkAtäwīᵈtcigä′ʻmegu A′ʻpenäᵈtcᵏᵗ; īnī′yätuge nāʻkA′ᵈtc Aʻteʻtci′megu äʻkītātAʻcimAkA′täwīᵈtci neʻciʻkA′megu. Īnī′yätuge meʻcena′ʻ kAbō′twe na′ʻinaʻ äʻAʻckiwäpipenāʻkwīgi tāʻtApAgōnⁿᵏᵗ. Kemikemiyāwāpeʻᵉᵗ. KAbō′tw äyä′nuʻsäᵈtc äʻmenwä′netAg äʻkīʻckāpeʻkAtō′ʻinig äʻnAna′ʻApiᵈtc īnaʻᵗᵏ. Peʻkigä′ʻmegu äʻnegwānAʻkwA′tenigᵏᵗ. "Peʻnäʻkaʻi" ätA′mogäni äʻmātaiyāgwän īnaʻi mAginepāʻkī′wītug Aʻsenⁿᵏᵗ; īnī′yätug äʻnAna′-ʻapiᵈtc īnA nenōtäwᵂᴬᵗ. Ä′Ane′ckenānāᵈtc utōʻpwā′gAnAn äʻnawAᵈtci′tātAgiʻāgwApiᵈtcᵏᵗ. Äyäʻci′meguʻApi′ʻApiᵈtci kAbōtwe′megu äʻkwāʻkī′winigi wäᵈtcipAgiʻci′monig upe′ʻkwAneg uᵈtci′nawe kägōʻ äʻpyäᵈtcikā′ckiʻtōᵈtcᵏᵗ. Aʻpeme′g uᵈtc äʻutä′netAgᵏᵗ. KAbō′twe keʻte′n änāpiᵈtc īnaʻtcᵏᵗ äʻpyäᵈtcike′ᵈtcīniᵈtci negu′ti me′ʻtäʻAn äʻpyäᵈtciʻsōge′nāniᵈtcᵏᵗ. ĪniyänAᵈtcī′ʻi yōwe nä′wāᵈtcini nAʻcawaiye me′ʻtäʻAn äʻpyäᵈtciʻsōge′nāniᵈtcᵏᵗ. Ä′Api′ʻApiᵈtc änāʻsAmāpiᵈtc äʻpyäᵈtcinAgigā′pāniᵈtcᵏᵗ. Ä′pwāwimegukA′nōnāᵈtcᵏᵗ. Īnigäʻ mAni peʻki′megu äʻpegeʻcäg äʻsītaʻigiʻ tātAgᵏᵗ. Ä′pwāwi′megupenōᵈtciʻAʻkwāpA′-tānigᵏᵗ. Ä′pApāwikeʻcäwä′ʻsaʻāᵈtc utōʻpwā′gAnAni ne′nōtäw äʻwäpiʻAneʻckenānāᵈtcᵏᵗ. KīʻciʻAneʻcke′nānāᵈtc äʻpAʻtäʻpwāᵈtcᵏᵗ. KīʻcipAʻtäʻpwāᵈtc äʻawAtenA′mawāᵈtc äʻAtA′mäʻāᵈtcᵏᵗ, äʻpwāwigä′ʻmegutātA′gikA′nōnāᵈtci wī′nⁿᴬᵗ. Nāʻ′kA nāʻ′inäʻi kīʻciwäpiʻAtA′māniᵈtcᵏᵗ, "Peʻki′megu ketäpiʻi yōʻw äʻAʻsemi′ʻiyAni nA′ʻcawaiʸᵉᵗ," äʻiguᵈtciᵈtciʻ īni′ni neneme′ʻkīwAnⁿᵏᵗ. "Īnugiᵈtcāʻ mA′ni wä′ᵈtci näʻwiyAnⁿᵏᵗ. NāʻkA′ᵈtci nī′nA ketenä′nemene ʻaiyōʻ wī′pyaiyAnⁿᵏᵗ," ä′ʻiguᵈtc īni′ni neneme′ʻkīwAnⁿᵏᵗ. "Īni wī′ʻāᵈtcimo′ʻenāniᵈtcāʻi wīʻi′caʻwiyAnⁿᵏᵗ," ä′ʻiguᵈtcᵏᵗ. "Wīʻi′caʻwiyAni kī′mīnen īnugi′megu," ä′ʻiguᵈtci neneme′ʻkīwAnⁿᵏᵗ. "Keke′ʻkänetA māʻA′gi päpāmeʻkāᵈtcigi päpāmwäwäge′-ʻsitcig āʻpetawi′ kīʻce′gwe päpāmwäwäge′ʻsitcigᵏᵗ. Kekeʻkänemä-wAgiᵈtcāʻ äʻciʻi′cinägwiʻtōwāᵈtci mA′ni mane′towAn u′tōʻkimᵐᵏᵗ. Mōʻtci′megu māʻA′ni keme′ʻcoʻAnⁿᵏᵗ, Aʻsenäpäne′niwAn äyī′gi kA-ʻckipApAʻsigāʻcimāwāʻsᴬᵗ," ä′ʻineᵈtci nenīᵂᴬᵗ. "Īniᵈtcāʻ wīʻi′caʻwiyAnⁿᵏᵗ. Ī′ni wīʻAʻpī′tca′wiyAnⁿᵏᵗ. Cewä′nA mAnA′megu meneʻtAmi′-megu ā′ʻkunäwA kīʻnīgäni′ʻcimāwᵂᴬᵗ, nāʻkA′ᵈtci kägō′ʻmegu kī′-ʻpAgāʻtu wīʻnāpāʻkuʻkwā′tawAᵈtci kätemi′nōʻkigi neneme′ʻkīwAgᵏᵗ," ä′ʻiguᵈtcᵏᵗ. Ī′n ägu′ᵈtcᵏᵗ.

Kaʻō′n äʻwäpimāmī′neguᵈtci nāta′winōni nāʻkA′ᵈtc uwīyäʻaʻi kīwiʻsāʻiʻniᵈtciᵏᵗ, nā′ʻkA ketīwimī′gunaʻ äʻpyätenA′māguᵈtci′megu īnaʻ

that moment he had been assisting (unconsciously). "Why, my grandchild, do you attack me?" he was told. Then, indeed, his grandfather began to be taken away by those Thunderers. It was as if he helped them by using his thought. Then the one by whom he had been called "grandchild" was taken upward. That is what happened to him when he began to be blessed by the manitous. This great sacred pack is at TăpA'cītA's (residence).

At the time when that single Indian first began to be blessed he indeed fasted all the time; and then, it seems, he went about fasting in far-off places quite alone. Now it seems finally it soon was the time when leaves fall. It would rain. Soon while he was walking he enjoyed looking at a little cliff and sat down there. It was very cloudy. Where (the river) called "the Turkey River" joins (the Mississippi), it seems, is a high cliff of rock; and, it seems, that Indian sat down there. He filled his pipe (and smoked), (as he smoked tobacco) he stopped to rest. While he was still seated soon he heard something behind him toward the west at the end of the hill. He thought it was from above. Soon he surely heard some one coming. Surely as he looked, lo, one being came into view there holding a bow in his hand. Behold, it was the one whom he had seen long before that came holding a bow in his hand. He remained seated, facing the other as he came, halted and stood (there). (The Indian) did not speak to him. Now at this time it was very smoky, like mist. It could not be seen far off. The Indian shook the ashes from his pipe and began to fill it. As soon as he filled it he lit it. As soon as he lit it he handed it to him as he smoked, and he did not address him. And at the very time as soon as the other began to smoke, lo, he was told by the Thunderer, "You pleased me very much when you helped me long ago. This verily is why you see me to-day. And I blessed you to come here," he was told by the Thunderer. "Now I shall truly inform you what you are to do," he was told. "I shall give you now what you are to do," he was told by the Thunderer. "You know these beings that go by roaring halfway up in the sky. Verily you know how they make the manitou's earth appear. They could even also split to pieces this rock, your grandfather," the man was told. "That verily you shall (be able) to do. But first you shall deposit in advance this tobacco, and you shall boil something so that the Thunderers who take pity upon you shall be given it in return," he was told. That is what he was told.

And (the Thunderer) began to give him medicine and some birds, and he was there given eagle feathers which go with the medicine. He

tA'c īni' ä'ci'genigi nāta'winōn$^{n!'}$. Se'kA'wā'sōni'gä' ä'mīnegu'te'$^{e'}$, tcāgi'megu kägō''i mī'cā'mä'egi tA'swaiyAg ä''tänig ä'tcāgimegō'nimī'negu^{d}tc$^{!'}$.

Ka'ō'n$^{n!'}$, "Kā'tA wī'nA me'ce'megu nā''inā'i kägō' i'ci'tci'gä'kan-$^{n!'}$," ä''igu^{d}tc$^{!'}$. "Ketemägi'ī'yägAni me'to'sä'neniwAg$^{k!'}$. Kā'tA nā'kA'^{d}tci wâpA'säne'tAmawi'kAni ma'ni yāpi wī'n$^{nA'}$, āgwi' mA'ni nā''kA kī'ce'g$^{kw!'}$. Nā''inā' ä'A'kwA'kunigwA'tōgwän ä'ā^{d}tci''tōgwän A''k īniyāp ä'kwi'se'tōnāni mA'ni ketemi'nōnān$^{n!'}$," ä''igu^{d}tc īni'ni neneme''kīwAn$^{n!'}$. "Ī'ni," ä'igute'e'yätuge nā''inā' ä'ketemi'nāgu^{d}tc$^{!'}$.

MAni^{d}tcā' Wämīgo'Ag ä'tcīgwäwikīgä'nowā^{d}tc ä'ca'wiwā^{d}tc$^{!'}$. NAgA'mōnAnigä' äyī'g A''täwAni tcīgwäwinAgA'mōnAn$^{n!'}$. Tcāgi'megu i''cigenw īnu'g aiyō''ninā'$^{!'}$.

Wä^{d}tci pwāwi'awAtā'segi nenōtäwiwīgī'yāpyän$^{n!'}$. NenōtäwigänAnimā'i waiyī'kwA'megu mAnA''ku^{d}tci' peteg āgw īna'i wäpā''segini nenōtäwiwīgī'yāpyän$^{n!'}$.

Me'cemegō'nA nā''inā' wī'nō'tenig i'citä''äwāte nōteni'sA'megu, mō'tci'megu īnu'g aiyō''ninā'$^{!'}$. Ī'ni wä^{d}tci tepātA'mowā^{d}tci mämī''cā'mitcigi neneme''kīwa'i kätemināgutcig$^{k!'}$. Ī'n ä'māmīgā'tīwā^{d}tc īnini'megu äyō'wā^{d}tcin A''penä^{d}tc$^{!'}$. Ī'n ä''cikegi mA'ni nā''kA negu'ti mī'cā'm$^{m!'}$. Wī'nōte'nwi 'i'ci'tä'ät u'wīyä'A pA'gā'tō'sA kägō' ā'ku'näwAn A''ckutägi pA'ginā's$^{A'}$. Īnā'mi'ta'i nA'gAmu^{d}tc$^{!'}$. Wä^{d}tcipAgi'ci'monig inā'sAmi'gāpā's$^{A'}$, īnā'mi'ta' aiyō'^{d}tci nAgAmō'nä'ani nī''c$^{w!'}$. A'sä'māwAni nenōtä'wi'ani' sō'genā's īte'p i'cime-^{k}ine^{d}tcä'gāpā'sA wä^{d}tcipAgi'ci'monig$^{k!'}$. Kī'cikA'nōnāt A'ckutänä''siwAn uwīyä'anigä'i ne'ckinawä''egut ī'n ā'gwi wī'ke'känetāgu''si^{d}tcini wī'pAgi'sā'ci'nugwän ī'na'tcā' A'ckutänä''siwAn$^{n!'}$. Īnimegāpe' āmi'ci'genig$^{k!'}$. Ī'n änātotAmowā^{d}tcāpe'$^{e'}$. Tcāgimegup ä'ci''sowā^{d}tc A''tōwAgi mī''cāmAn$^{n!'}$. Īni'megu ä'cigenō''inigi' cewä'n ā^{d}tcimōnä'Ani tAgāwi'megu pe'kīni'senō'i'niwAn$^{n!'}$. Mī''cāmegi nā''k ä'tä'inigini tAgāwi'megu pe'kīnigenō''iwAn$^{n!'}$, nAgAmō'n'ä'Ani nā''kA tAgāwi'megupi pe'kīni'senō'i'niwAn$^{n!'}$. Ī'n ä'ci'genigi neneme''kīwAg uta'wīne'mwāwAn aiyō' ä'tawā'wā^{d}tcini mā'a''i me'to'säneniwa'$^{!'}$. Ī'n ä'ca'wiwā^{d}tc$^{!'}$. Ī'n ä'ci'genig$^{k!'}$. MAni^{d}tcā' Wämī'go'Ag ä'ci'genig$^{k!'}$.

Cä''cki tAgā'wi ne'tātot$^{A'}$. Äyīgi'megu ä'mīgā'tīwā^{d}tc A'pemegipā'pe'e kīwī'täwAg$^{k!'}$. Ka'ō'ni mA'nA' cä''cki me''si'āwA' cä''ck ä'kī'wītā^{d}tc A'kīg ä'mī'gatī^{d}tc$^{!'}$, cä''cki me''si'āw$^{wA'}$. Ī'n ä'yowā^{d}tc$^{!'}$. Ī'ni wä^{d}tci pwāwitcāgi'e'te'e nā''inā' ä'tcāgō''kawu^{d}tc uwī^{d}tcī'ckwe''wāwa'$^{!'}$, Wâ'pA'siy ä'me'cita'wi'ā^{d}tci mā'a''i 'aiyō'' nenōtäwa'$^{!'}$. Mā'Ani^{d}tcā'i wä^{d}tci pwāwitcā'gi'e^{d}tci mī''cāmAni mā'A'g i^{d}tcī'nä'ag$^{k!'}$. Tcāgi'megu i'ci na'ātotātäwAni mā'A'ni mī''cāmAn$^{n!'}$; tcāgi'megu ä'cina''ikeg$^{k!'}$. Ī'ni wä^{d}tci tepātA'mowā^{d}tci nenō'täwAg āne't$^{A'}$. Nī'nA wī'n ā'gwi täpwä'tA'mānini pe''k$^{!'}$. Ī'ni tA''s$^{w!'}$. Nā''kA kutA'gi nī''ātot$^{A'}$. Tcāgi'megu mā'A'ni mī''cāmAn inātotātä-

was given a fire-making apparatus (?), and he was given everything which is in the little sacred pack.

And he was told, "Do not hold (your) ceremony at merely any time. You might make the people wretched. Do not make sport of this for my sake, nor of this sky. At the time whenever (the manitou) makes an end of (this) earth and whenever it is remade is the limit I place my blessing to you," he was told by the Thunderer. That is what he was told, it seems, at the time he was blessed.

This verily is what they do when they celebrate a Thunderer gens festival. Also there are songs, Thunderer songs. To-day it is all kinds of ways.

(That) is why Indian dwellings are not blown away. Indian houses from time immemorial have never been blown away.

Any time they desire it to be windy it would be windy, even to-day at the present time. That is why those blessed by the Thunderers and who have sacred packs are fond of them. And when they fight fiercely against each other they always use them. And that is how this single sacred pack is. If anyone desires it to be windy he would boil something and he would cast tobacco in the fire. He would contrive to sing. He would stand facing the west and he would use two little songs. He would hold tobacco, Indian tobacco, in his hand and he would stand with his hand opened toward the west. If he has spoken to the Spirit of Fire and if he has been angered by anyone it would not be known whither he had been blown by the Spirit of Fire there. That, indeed, would come true. That is what all are accustomed to relate of (this sacred pack). All gentes, it is said, indeed own sacred packs. They are the same, but the stories (appertaining to them) are a little different. And the contents of the sacred packs are a little different, and the little songs are, indeed, a little different, so it is said. That is how the Thunderers' possessions are which they placed here for these people. That is what they do. That is how it is. This is the way of the Feathered gens.

I am relating only a little of it. Also when they fought against each other they would be up (in the air). And their bodies only would be on (the surface of) the earth when they fought against each other, only (their) bodies. That is what they say among themselves. That is why they were not all killed at the time when they were all set upon by their foes, when Wâpa'saiya brought trouble upon these Indians here. Verily it was because of these sacred packs why these Indians were not killed. There are all sorts of stories about these sacred packs; they have all sorts of powers. That is why some Indians love them. As for myself, I do not believe in them very much. That

ʻiwanⁿkʻ. Ānetaʼ māʻaʼni mīʼʻcāmaniʻ cäʻckiʼmegu īnuʼg aiyōʼʻninäʻ aʻtäʼʻiwan äʻpwāwikeʻkäʼnetag āneʼta wīʻiʻcaʼwigwän äʻtcāgiwanīʼʻkäwädtc iʻcaʼwiwaʻkʻ. Īʼn äʼʻcikegkʻkʻ. Māʼnemegōnuʼgiʻ cäʼʻckikītaʻcipemenāʼtäwanⁿkʻ. Īʼn äʼʻcikegkʻkʻ, cato/ʻetigkeʻ. Awiʼta nanāʼʻci uʼwīyäʻ aʻkwāʼtotaʻsa māʻaʼni aiyātotagkeʻ, wīgädtciʻäʼtotagkeʻ. Mīʼʻcāmani mānäʼtwi āʼdtcimōnⁿkʻ.

is all. And I shall relate something else. All these sacred packs have stories (connected with them). Some of these sacred packs are simply here now (quite uselessly) as no (one) knows what to do with some, as all have forgotten the ceremony (appropriate to them). That is how it is. Many are simply kept here to-day. That is how it is, my friends. No one ever would finish relating these (stories) if he told them in full, if he told them carefully. There are many stories regarding the sacred packs.

Linguistic Notes on the Indian Text

The following brief notes are given as an aid to the comprehension of the Indian text. Only rarely are matters referred to which have been treated previously.

I have not sufficient material to determine the stem in ä'sīta'igi (120.23), "it was misty." Neither have I enough to solve the prior portion of ä'ckAgime^{d}tci'megukAta'wipA'ki'täpenä'tō'te' u'wīya$^{w\,k}$ (118.6, 7) which otherwise means "when he had nearly starved himself."

The word waiyī'kwA'megu (122.15) means "time immemorial."

At 122.42 we have an English loan word i^{d}tcī'nä'Ag$^{k\,k}$, "Indians." Another form is i^{d}tcinAg$^{k\,k}$; see Bull. 85, Bur. Amer. Ethn., p. 49.

At 124.3 we have i'cawa'^{k}, a rhetorical form of the common i'cawiwen$^{n\,k}$.

The word ä'kī'ckāpe'kAtō''inig (120.12), "there was a hill, cliff," is simple in analysis; see –āpe'ki–, Fortieth Ann. Rept. Bur. Amer. Ethn., p. 623; Baraga, A Dictionary of the Otchipwe Language, p. 133 under hill, p. 190 under kishkabika, etc.; the initial stem accordingly is kī'cki– cut. The medial portion –ō'i– is the rhetorical element of which I have spoken on more than one occasion; see also 122.29; 122.30.

At 122.45, 124.1 we have inātotātä'iwAn$^{n\,k}$, which presents nothing unusual save the medial rhetorical –i–; see per contra 122.42.

The following stems are either new or are repeated for a special reason; in the latter case they have an asterisk (*) prefixed:

*ā– anew; with postverbal –^{d}tci– –t–; –'tō– instr.; see ā^{d}tci– afresh, anew, Fortieth Ann. Rept. Bur. Amer. Ethn., p. 622. 122.7.

*–ā– blow (of wind); at 122.27 there is a combination of pAgi–, –'sā–, and –'cin–.

–ā'kĭ– hill; –wi– auxiliary. 120.16, 17.

–A'kunigwA– meaning? 122.7.

–A'kw– free from clouds, clear. The analysis in Bull. 40, Bur. Amer. Ethn., part 1, p. 806 is wrong (see me'cA'kwAtwi); it is therefore clear that –ānA'kw–, Fortieth Ann. Rept. Bur. Amer. Ethn., p. 622, should be divided into –ān– and –A'kw–. 118.9.

AnākwA– string a bow (–n– instr. with an. obj.); note AnākA–, Bull. 87, Bur. Amer. Ethn., p. 56; –ānā'kwi'sA–, Fortieth Ann. Rept. Bur. Amer. Ethn., p. 622. 118.20.

Ane'ckenā– fill (of a pipe); see also Ane'ckāne^{d}tci–, Fortieth Ann. Rept. Bur. Amer. Ethn., p. 626; –n– instr. with an. obj. 120.25.

*nāpā'kwaw– replace, give in return, dedicate. An anomalous form occurs at 120.40 unless derived from a collateral stem.

pA'sig– split; for the combination at 120.37 see Fortieth Ann. Rept. Bur. Amer. Ethn., p. 621, under –ā– blow.

pāwi– shake; cf. pā'wacī`g^{a}, Bull. 40, Bur. Amer. Ethn., part 1, p. 839, which, in my opinion should be pāwici'g^{a} (in Jones's transcription). 120.24.

*penā'kwī– fall (of leaves); see Bull. 85, Bur. Amer. Ethn., p. 96. 120.10.

A few grammatical notes follow. The paragraphs referred to are those of the sketch of Algonquian (Fox) in Bull. 40, Bur. Amer. Ethn.

§ 10. At 124.3 we have mānemegōnugi'; the final ' is due to the fact that the next word begins with a sibilant; otherwise we have a contraction of mānemegu and īnugi.

§ 25. The stem mī– give is reduplicated māmī–; see 120.42. As a matter of fact practically all stems containing ī in the first syllable reduplicate with ā.

The stem wâpA–, to look at, is reduplicated wâwâpA–, to express distribution, but wâpAwâpA– to express duration. See 118.20.

Presumably ketemi– pity, when reduplicated keteketemi–, implies duration (see 120.5; 120.7), for käketemi– implies distribution.

The form aiyātotAg$^{ke'}$ (124.5) is good to show that initial ā is reduplicated aiyā; this aiyā simply stands for ā+ā, the y being a glide as it is in ä'Agwaiyōtäni^{d}tc$^{i'}$, "he crawled out of the water" (cf. Jones's Fox Texts, 202.6), the stems being Agwā–, "motion out of the water," and –ōtä–, "crawl."

Even reduplication of particles and adverbs may occur; see 118.4; 118.5. Compare Bull. 89, Bur. Amer. Ethn., p. 25.

§ 33. A locative of an intransitive animate singular of a participial Täpā'cig occurs at 120.6 (cf. Täpā'cītA, a personal name).

§§ 33, 34. A rare obviative of a participial, ä'tä'inigini, is to be found at 122.31, and means "they (inanimate) which are."

Here may be noted a rare obviative of the participial of the interrogative, –āgwä'ini; wī'A'semi'āgwä'ini (118.30), "the one (an.) whom he was to help."

§§ 33, 41. At 120.4 there is a fairly uncommon obviative of a passive participial, ägu^{d}tcin$^{n'}$, "the one by whom he was called." Similarly kätemināʹgu^{d}tcini (118.9), "the one by whom he was blessed."

§ 34. A fairly infrequent obviative of the third person animate plural of the independent mode, intransitive, –niwa'i, occurs at 118.31.

§ 35.4. At 122.39 wä^{d}tci is construed with a past subjunctive, as the past tense is clearly needed.

§ 41. A subjunctive passive, third person singular, animate, –gut(e), occurs at 122.26.

At 120.2 an indefinite passive is construed with an agent, which is a literary blemish.

§ 42. At 120.1 the vocative nō'ci'sem^{met}, "my grandchild," occurs; though regular in structure, it is not the usual form (no'cī'i).

§ 47. The rare obviative īniyänA is at 120.20: see Fortieth Ann. Rept. Bur. Amer. Ethn., p. 495; Bull. 89, Bur. Amer. Ethn., p. 67.

References to the sketch are impractical in cases noted below.

At 118.3 A'cki^{d}tcā'i occurs outside a verbal compound; this is one form of "loose composition"; another form (with penō^{d}tci, "far off," within the compound) occurs at 120.23.

Why känōnegu^{d}tc^{it} (118.23) has "change" (kä– for kA–) is unknown to me.

THE THUNDER GENS

Now (this) is how the Thunder (Feathered) gens is; this verily is how they began (to be known as) the Thunder (Feathered) gens.

It seems a long time ago a man was living somewhere. And this man kept walking about. Finally once he went hunting. It seems an island was there. When he came there he shot at those who fly about (i. e., fowls) in a lively manner. Now once when out hunting there he met a man while it was daylight. It is a fact that he saw his nephew (sister's son). Then indeed they talked together as they sat down there. On the edge of the island was where they were talking together. Moreover, they shot in lively fashion at those who fly about above. They remained seated there all day long talking to each other, on the edge of the island. Very soon they saw two persons bending down and sneaking upon something. And on that island a snapping turtle crawled out of the water. It was a very large snapping turtle. It looked more like a rock on the island. And the snapping turtle was as beautiful as possible. It was like copper. The snapping turtle continued to climb and crawl on the island. Verily they (the man and his nephew) saw it, and they saw those two men sneaking up. As they looked at them they were signaled to be quiet. They simply kept on looking at them. One (of the two men) was painted white and one was painted black. And it seems that snapping turtle on the island was pursued. Soon as they were watching him there was a flash of lightning. It is a fact that then this snapping turtle was struck, and they (the pursuers) struggled with the snapping turtle as they led him up above. For a long time they struggled with him because they could not pull him upward, for this snapping turtle indeed fought with them there. Later on indeed the men who were fighting with the snapping turtle addressed those who had remained seated at the edge of the island saying, "Come, pray help us," they said to them. "Verily you will be known as 'a member of the Thunder (Feathered) gens'

if you are able to help me." So they were told by those who were fighting there. Soon, it is said, one of these thought of them, "Why you are about overpowered by the snapping turtle." Then indeed of a surety that snapping turtle was pulled aloft and was overpowered. And as soon as this snapping turtle was brought up above this man who remained seated on the edge of the island was addressed, "Now you have indeed done well," he was told, "Verily you shall be called 'a member of the Thunder (Feathered) gens,' " this man was told. That verily is how the people began to have a Thunder (Feathered) gens. That man supposedly is the one who made the Thunder (Feathered) gens. That verily, so be it, is why we Meskwakies now have a Thunder (Feathered) gens. That man is one who created the Thunder (Feathered) gens for us. The Thunderers were they by whom this man was addressed. It was with them that this snapping turtle fought.

And again, later on indeed something happened to them when fighting. Then indeed once more the Thunder gens spoiled its name. At that time he was spoken to. "Come," he was told, "from now on I shall not believe anything you say," this member of the Thunder (Feathered) gens was told. And that is why these members of the Thunder (Feathered) gens are unsuccessful today, for that man plausibly spoiled the gens. If nothing had happened to him today they would have been highly successful in anything they said, that is, these members of the Thunder (Feathered) gens. That is why the members of the Thunder (Feathered) gens have that reputation.

That supposedly is the origin of the Thunder (Feathered) gens. That is how it is.

TRADITIONAL ORIGIN OF THE SACRED PACK

A long time ago, it is said, a pair of brothers-in-law were fond of each other. One man was especially fond of his brother-in-law, for he was skillful in making canoes. That, it is said, is why he was very fond of his brother-in-law. He made all kinds of canoes.

Soon the man's sister died and his brother-in-law became a widower restricted by mortuary customs. In a few days he set him free though an adoption-feast had not been held for his sister. When he first set his brother-in-law free he was scolded. "Because I am fond of him is why I set him free in a hurry, so that he would not have to wear miserable clothing so long," he said. "If I had disliked him I would have made him (remain) a widower restricted by mortuary customs for a long time," he said to them. "As I am fond of him I thought he should be a widower restricted by mortuary customs only for a little while," he said to those by whom he was forbidden to do so. "Oh certainly," those who were unable to restrain him

said to him. Then those men released each other. And then they began to keep on making canoes. The man kept on helping his brother-in-law. They indeed made many. And in the evenings it is said they went out canoeing. And they made canoes which were increasingly large. Finally they made very many of them there. Now finally once when it was summer at night there was high water. Now they themselves knew it. When there began to be high water they carried them where all the town-dwellings were and tied two canoes at each dwelling. Soon the people knew that they were threatened by a flood. Those who knew that they were threatened with a flood shouted out, "We are indeed threatened with a flood." So they said among themselves. Surely there was a roar for the river was very large. They carried what they were to eat and use far off where there were flats. And in the night they were carried off. And the next day a little of their dwellings were exposed to view, the roofs. Many of the people had disappeared, that is, those who were unable to paddle. Where the canoes which they used floated in yonder direction, and where their canoes floated out of the water was where they continued to camp. Only a single person, a bachelor, was carried far off to the west. And the people gathered wondering how they would be saved. Then the one who made the canoes said, "There is nothing for us to do. This is as high as the water will be." So he said. It did not rain at all. The water rose of itself. Surely indeed it rose just so high, then it went down. As soon as it went down, it is said, then for the first time the people wailed. Their lands were all ruined, and their dwellings. It is said of some that only the poles were there. Early in the morning they would wail and make a hubbub. Those who wailed lamented their houses. The people had lost all their possessions. Indeed those who made those canoes were the only ones who were not wretched, that is, the brothers-in-law. At that time the people only had little fires. As soon as they had been threatened with floods they were very poor. Later on those who were unable to paddle and who had camped all about began to come, except the bachelor. He came late in the fall and began to fast with them for they did not find a thing, a little something, yonder, though there were many of them searching for their possessions. But, it is said, they did not find them anywhere.

It is a fact, it is said, that to the west, not near by, but far off, was where an evil little manitou dwelt. Now that bachelor was blessed by a Thunderer. "Kāwi'cA'nA'ci'A" was the name of the bachelor. He was blessed, it is said, by that Thunderer, and he was told what they were to do, namely, to make caves. They were to make caves deep in the earth. And the man was believed in by a few. All winter long now and then they dug caves whenever they were willing. Now when it was spring some one came and the

bachelor was given information by him. He was told hurriedly by him, "Now indeed we have made the caves," he said to him. "Well today, tomorrow, at noon we are to come," the other said. "At nearly noon you are to take each other in those caves," the bachelor was told. As he said, they took their belongings in. At noon all were under the ground. Now two said, "Why surely nothing will happen," and stayed there. Soon a cloud came. It looked increasingly large. Soon indeed they saw very large trees blown up in the air. Soon there was a flash of lightning. At that very time the tops of the hills were blown off. Only, it is said, nothing happened where the people were. For a short time the cloud continued to be stormy. What was there that remained whole where the storm had gone by? Not even a single tree, it is said, was standing where that wind had gone by.

Kāwiʻcaʼnaʻciʻa walked on. Then the people were told at night, "Well, you will follow the river westward on the southern shore. There is a large hollow. At noon your belongings will rest where it is," they were told. "You will see them," they were told. That is what he informed the people.

And the one who had made the canoes spoke at length. He said those canoes would haul their possessions for them. When he finished speaking the people kept embarking and the canoes kept on departing of their own accord (i. e., without being paddled). The passengers merely continued sitting. The canoes halted exactly opposite the hollow. The people helped each other off. The one blessed continued in the lead. As far as the hollow was it looked very inconvenient. They saw their possessions lying properly, their blankets, their flag-mattings, their corn, everything they formerly had. They slowly began to pick up their individual belongings. There was nothing to indicate that the water had been on them. The corn was in clusters, and the sugar of those who had sugar was in lumps. Nothing was the matter with their possessions. Canoes took away their goods, and worked by themselves. No one paddled them: the canoes traveled by themselves. They took away their goods nicely by themselves, and went to the west. That, it is said, is the benefit they derived from the man who made the canoes. At the time they received benefits from him, it is said, they derived benefit from their bark canoes. And from then on the people had canoes, and always went about in them.

And that bachelor found a flat ceremonial club under the water when wading across a stream. He found it by stepping on it. "My stars," he thought, and took it to where he lived. When he arrived near by he placed it there. And when he arrived where he lived he saw nothing but feathers piled up in the doorway. "Oh, I am probably to make a sacred pack," he thought. "Yes," he was told by the

feathers. Then he summoned members of his gens. Now as he did not see them, and did not see anything, he began to thoroughly instruct them. After he had instructed them he said to them, "Today we shall hold a gens festival." Then a ceremonial attendant was summoned. "The women of our gens shall gather and bring flag-mattings," he said to him. "And they must bring whatever they have," the ceremonial attendant was told. "'Today indeed at night we shall hold a gens festival.' That is what you must tell them," the ceremonial attendant was told. He went about instructing those whom he served as a ceremonial attendant. The builders put up a wickiup in a hurry. Then he selected the one by whom he was to be given the spread of buckskins. Then he was given the hide, white hides. Then as soon as the ceremonial attendants had boiled the food the bachelor went and fetched the flat ceremonial club. It seemed like fire to the Indians. And they did not see those feathers. Then a ceremonial attendant was told, "Ceremonial attendant, take them down." Then for the first time they saw the feathers. And the ceremonial attendants saw them for the first time. It is said that those feathers appeared to them as human beings. It is a fact, it is said, that they were those feathers. They held the gens festival all night long.

The next day they all went to their homes. As soon as they had all gone he was addressed, "Now tomorrow we shall hold a gens festival while it is daylight." So he was told by his feathers. "Verily as soon as we have held our gens festival we shall fetch a few people," he was told. "As soon as we have held the gens festival and as soon as the sacred pack has been tied up for you, you are to say to your ceremonial attendant, 'ceremonial attendant, place this on my back, we shall indeed fetch people,'" he was told by those feathers. Then he summoned their ceremonial attendant. When he came he said to him, "Ceremonial attendant, you are to tell the members of our gens, 'we are to again hold a gens festival while it is daylight.'" "It is said you are to hold a gens festival while it is daylight," he said to those whom he served as a ceremonial attendant. They were willing. At the time set all those celebrating the gens festival fasted. Even children were made to fast. And those advanced in years fasted. They held a gens festival in the daytime. In the evening they had finished their gens festival. Then he said, "Ceremonial attendant, place the pack on my back. We shall indeed fetch people," The people were surprised and all went home in a hurry. Then the young men departed one by one and fetched their sacred packs and war-implements. Several overtook him. Then his sacred pack told him that he would totally destroy one large village, and that the ceremonial attendant would convey the flat war-club there. Soon he was told at what time they would arrive where they were going.

"Tomorrow at noon," he was told. Sure enough they arrived there in the afternoon. There were many cabins. "Now my friends, you will very slowly take all those scalps," they were told by the leader. "Very well," they said. "Tomorrow early in the morning this ceremonial attendant will strike them all down," the ceremonial attendant was told. The one who served as a ceremonial attendant was known to be afraid. He was laughed at.

And the next day the ceremonial attendant was told, "Well, ceremonial attendant, you will kill." "I do not indeed know how to kill," he said to him. "No. Ceremonial attendant I truly bless you so that you will kill," the one who served as ceremonial attendant was told. In a short time they went and lay down in a line. And the one serving as a ceremonial attendant had that flat war-club with him. "You must brandish it four times at the village. When you brandish it the fourth time you must all laugh," the men were told. Then he began brandishing it. He brandished it slowly. The fourth time he brandished it the men laughed. "Well, you may go and get the scalps," the men were told. They vied with each other. All the foe were dead. The men felt proud. The leader of the party, the former bachelor, was very happy.

Then it is said, on their way back they continued to have plenty of fresh meat.

As they were going home an eagle flew always with them. Whenever they halted, no matter where it was, it alighted. The one serving as a ceremonial attendant became a warrior, an especially great warrior. He always willingly was made a ceremonial attendant. He even dedicated himself to the people. He said he never would be unwilling to do what was asked. That, it is said, is what he did.

When they had traveled four days they were told by the leader of the war-party, "We shall meet a buffalo. It will go away on the right-hand side. And you shall make an offering of tobacco to it," they were told. "It will be a white buffalo that we shall meet," they were told. "It will have red eyes," the leader of the war-party said. At the time he stated they met it. That Buffalo was very beautiful. It moved here and yon. It was white and had red eyes. The men offered tobacco to it.

And it was in the middle of the prairie where they were on their way. "There will be a bear with me at the time I camp if I camp in the middle of the prairie." he said. "Gad, in saying that he must be telling the truth," they said among themselves. And some camped at the time. True enough, when they camped there was a bear with them. It was killed. It was very fat. It was beautiful. The men ate it heartily.

Now when they had nearly come where they lived the leader said, "Well, you will rush on something yonder where the end of the

hollow is." So they were told. "Where the water flows at the base of a steep hill is where a baby warrior is," he said. They departed. "You will go and attack it yonder," they were told. They all were told. All looked in the direction. And in a short time they were told, "He has no weapons. Do not fear him," they were told. As soon as he had thoroughly instructed them he said to them, "Now then." They ran at full speed. It was a big man. Soon he ran very tortuously. As soon as he saw them he ran tortuously. "Gee whiz," he thought. And a man who came running in the rear was somewhat crippled. As soon as he arrived on the run he said, "This is the man you have given me to kill." And that Sioux sat down here and there. And the man rushed to attack him in the open. He stabbed him with his knife. The Sioux was slain in the open. Surely they killed that Sioux. When they arrived yonder the people were proud. They had all come back happily. Then for the first time the sacred packs were hung up. The sacred packs were hung up together. The others who did not belong to this gens simply came there and offered tobacco to that sacred pack, all the people.

And it is said that he never had fasted long. He fasted for a little while and was blessed in a remarkably short time. It is said that he ever remained a bachelor. And he departed again. He said he was going to war. "I shall not attack the Sioux. Those called 'Comanches' are they whom I shall attack," he said. "There are eight wigwams. I shall attack them," he said. He departed when the summer-dances were over. As soon as the people had danced heartily he departed and started on the war-path. He went on foot. He traveled always at night. He was eight nights and also eight days on his way. In the evening they heard dogs barking at him. And two men were sent out. One used wind and the other used night. They were carried across by that sacred pack. Then they departed. They entered where the wickiups were. They unconcernedly counted how many people there were. They went in all the wickiups and unconcernedly counted how many Comanches there were there. Then they departed. They brought provisions to eat. They spoke of the provisions when they brought them to where their village was. The leader was proud. The ceremonial attendant looked about anxiously. He hoped to be told, "Come now, ceremonial attendant!" (i. e., be a leader). Uselessly he indeed waited for the flat war-club. "I shall brandish it," he wished. When they rushed on the village the ceremonial attendant did not touch a single person. He was ashamed. As soon as they had gathered the ceremonial attendant was told, "Well, ceremonial attendant, I do not hear you joyously relate how many you killed." He who served as a ceremonial attendant hung his head, for he was ashamed. He was the only one there who was not a man. "I am not able to kill," he said to the one whom he served as

ceremonial attendant. Later on when he thought of it he said to him, "Well, ceremonial attendant, there still is a chance for us to go to war. Do not think anything of it," he said to the one by whom he was served as a ceremonial attendant. "Verily if now you step four times you must cry out at the top of your voice," the ceremonial attendant was told. And he was made to feel a little better by what was said. Then the man cried out, "Wa o, Wa o, Wa o, Wa o," as he took the fourth step and departed. "We shall be four days on the way. Then you will become a warrior," he was told. When they were gone four days they saw four hunters. "Ceremonial attendant, go make an attack," the ceremonial attendant was told. He went and made an attack. He feared them, and he was told, "They will not do anything to you." Nevertheless he was afraid. The ceremonial attendant told some one, "Come, you go and club him to death for me." The other went. As soon as he arrived there on the run the one hired to do the killing began to club them to death. The ceremonial attendant was told, "Well, ceremonial attendant." The other related, "Indeed this man whom I serve as a ceremonial attendant is why I continued to be a warrior," he said, "I myself did not know I was to kill a human being," he said, "this one verily is the reason I became a warrior," he said to his fellow men. They departed. Then the one by whom they were brought said, "Come, men. We surely will be overtaken." So he said. "But they will not see us," he said to the men. "Now if you think 'well, we shall fight gainst each other,' you will fight against each other," they were told. "This ceremonial attendant indeed shall decide it," the one who served as a ceremonial attendant was told. "Oh, we have made a killing," said the one who served as a ceremonial attendant, "we shall merely do our best to hide," the men were told. "Oh, you indeed, ceremonial attendant, have decided it," the one serving as a ceremonial attendant was told. "Tomorrow we shall see them at noon," two said among themselves. "No," he was told, "we shall see them today." Sure enough, they came into view. As they came over the hill they saw them. And the ceremonial attendant tried to hide where there was timber so as to be going. "They will not see us, ceremonial attendant," he was told. He was afraid.

And they camped in the prairie. Now at that time their foes came and camped over the hill. Early in the morning they moved. It rained heavily. The fire looked as if it had been there for a long time. The leader addressed his ceremonial attendant and ordered him to try to kill a turkey for them in a hurry. The ceremonial attendant was unwilling. And another young man was hired. He was at once willing. He at once killed a turkey for them. It was broiled in one piece on a spit. As soon as the leader had cooked it well he ate it. Finally he ate all of it. As soon as he had eaten it

he called to the elks and made them come by his call. "You will kill two," he said to his followers. They killed two of them. Then he said to his followers, "You will not take the hides, nor the heads. You will place them facing the rear. If you place them facing the direction in which we are going we shall be overtaken," he said to them. Verily he was believed.

And as soon as they arrived yonder he was met. Then they began to cook for them. So it is said of them. And the leader of the war-party was summoned somewhere again. That is how he always was treated. Now as for the one who served as a ceremonial attendant he felt shame toward the one whom he served as a ceremonial attendant. He was ashamed that he had been called on in vain. Finally the one whom he served as a ceremonial attendant said to him, "Now, ceremonial attendant, do not think as you have been thinking," he said to him, "this is how you have been thinking. You are ashamed because I called upon you in vain," the ceremonial attendant was told. "You must not think so," he was told. "It is nothing for you to be ashamed of," he who served as a ceremonial attendant was told. "Very well," he said. But, it is said, whenever he remembered what he had done he was terribly ashamed. Several times he was scolded and told to cease to think about it. But always it was impossible for him not to feel ashamed. Finally he told the one whom he served as a ceremonial attendant, "I am not able to cease to be ashamed whenever I recollect that you called on me in vain. By gad, I feel badly," the ceremonial attendant said. "Well, ceremonial attendant, when you again go to war you will become a warrior," the leader said to his ceremonial attendant. "Oh I suppose so," the ceremonial attendant said, and he ceased thinking about it. "Surely today will be the last time I go to war," he said. But the ceremonial attendant fell ill exactly as they were going. His son, it is said, served as a ceremonial attendant in his place. And in a few days after they had gone the ceremonial attendant died. Now they fought against the Sioux. Finally the leader of the war-party shouted out at the combatants and brandished the flat war-club four times. All those who had been angry died. It seems as if those who scalped them became butchers. Then they departed and went back. And that eagle came flying in the rear. And they were told, "Now my friends, not a single time have I led you to slaughter. Always I have brought you back," he said to them. "I am not merely saying this," he said to them. "I speak the truth when I speak today," he said to them. "It is surely true," he was told. "So I am going to cease being the leader of war-parties," he said to them. "You will never again hear of me being the leader of a war-party," he said to his fellow Indians. "I shall be here in one spot always playing with the children," he said. And when they came

yonder it was told that his ceremonial attendant had died. "He died a little while ago," they said among themselves. The former leader felt very badly that his ceremonial attendant had died. And, it is said, he began to doctor the sick, even those who were wounded he cured. He became a great man. He was not an old man. He was middle-aged. He was not a young man. He was a great man, and he was the one who made the sacred bundle.

Later they became willing to cease to cherish this sacred pack. "Why!" thought the former leader. Only whenever he worshipped was worship held. More and more he met much evil. Lo, finally, it is said, he ceased doctoring the members of his gens. And it is said he was therefore disliked. And the feathers which he had made were not worshipped. And others always came and sacrificed tobacco in place of members of his gens as they did not cherish his sacred pack. He became discouraged. "Well, I shall cease, by gad, to doctor the people," he thought. Then it seems that he finally summoned his friend. "Well, my friend, I shall depart," he said to his friend, "I shall depart. Oh, I shall take my sacred pack. I shall depart tomorrow at noon," he said to him. "I surely shall depart," he said to him. The next day at noon there were many people present. At noon they were dancing. He had his sacred pack on his back and began singing. They gradually ceased hearing him. As soon as they ceased seeing him they saw a cloud. It rained violently, and it also hailed. Surely the men who wailed, it is said, made a great hubbub, also the women and children, and those of advanced years. It is said that they went and put tobacco where his sacred pack had hung. They even, it is said, sacrified tobacco where he lived. It is a fact, it is said, that that bachelor was a Thunderer. That is all they called that man at the time, "Bachelor." That man lived at any place by himself. Such is what is said of him.

THE MAKER OF THE SACRED PACK

He knew indeed when he was born. Again, he even had sense when he was in his mother's womb. During the time he was born he became unconscious for a short time. After he was turned over he regained consciousness. From then on he at no time lost his senses.

His mother always tied him. His mother did not understand him when he spoke. He was put in a cradle and then he would think he was being tied. He would tell her, "Mother, I am indeed tired of being bound." So he would say to her. She could not understand him at all. It would happen that he would be tired all over from the bonds, but nevertheless he was tied up.

And it is said that finally the manitou gave him his breath just as soon as he was able to sit up. The manitou put his tongue on him while he was sitting. That little baby would indeed become numb as the tongue went into his flesh. He would indeed strike his cradle. He knew indeed what the manitou was doing to him. It indeed frightened him. The baby could not speak. His mother put him on a cradle. After she picked him up the pain ceased hurting him. Indeed he was afraid to be put down by himself. The manitou was always directly under where he was. The baby indeed knew something of him. Again, he did not think the same as babies thought. His thoughts were indeed very clever, but he was indeed terribly afraid of the manitou.

That manitou always thought only of him. He did not even tell him anything. He knew that the boy knew something. "When he is grown," thought the manitou, "I shall indeed bless him."

The baby was a Tō'kān. All they called him was A ka de. They always said this to him. He was the first child his parents had. His father was a Kī'ckō. Soon after he had begun to talk they went out to live in the open prairie. While it was very clear it began to rain. That boy had now begun to talk. Then he knew that the manitou was directly under their dwelling. He hid just enough not to be seen by them. He said to his parents, "There is a manitou under our dwelling," he said to them. He indeed frightened his parents by his talk. "Well, we had better tear down our dwelling right away," the man said to his wife. The woman then refused. "Why indeed all our things and our belongings will get extremely wet," she said to her husband.

Then that manitou of under the earth was indeed very proud. After it rained that manitou of underneath the earth began to talk to the woman. "Now, woman, I am going to bless you," the woman was told. "You pleased me because you have made me live on. This is why I am now staying here where you are because I am blessing your little son. This is the reason I am staying at your dwelling. If your husband had succeeded in inducing you to tear down your dwelling I surely would have died. Indeed I shall now think of you in a right way. You know how badly your husband treats you. You will now indeed know who is called a man. As you wake up early tomorrow morning you will then see how much the men will desire you," that manitou said to her.

Then she woke up early. She went a short distance and sat down. She beheld some pretty flowers which were being bothered by humming birds, butterflies, and bees. Every one of them was after that one particular flower. Then again, the little birds who had pretty songs would come there and sing. After they would sing there would be many different colored birds who would come over there.

She would look solemnly at them. "Oh, that flower is I," she thought in her heart. "Those humming-birds are my own people," she thought in her heart. "And those butterflies, they must be the people with whom I am intimate. Indeed then I shall be able to marry these," she thought in her heart. "And these bees, why these are the men's enemies," she thought in her heart. "And these sweet-voiced birds, why that must be the way my voice will be when talking," she thought in her heart. After she thought it over, she thought in her heart, "Well, that must be the way." She tried to make a sound with her hands. Indeed she blew and made a sound like that of a whistle. In whistling she thought of men. Then that woman wanted them to go away to their village. After a while indeed her husband said, "Well, we shall go home." Covertly she was proud, for she was a quiet woman.

When they arrived there was a dance going on. She put on her finery and went to dance. Indeed the men joined in their admiration for the woman. It seemed as though she was the only woman there. They began to court her. Whatever she thought of her husband she also thought of the men. She did not think that of one alone but every one who courted her.

Her husband did not know that she was being courted. Soon he knew what she was doing. Then that man and his little son moved away from her. Then indeed she married and had a husband. Then soon afterwards she was taken away as a wife by another who spoke a different language. Again, from there she was married to another while she had a husband. Finally, she had a Sioux for her husband. Then in that country she kept on marrying among the Sioux. She spoke their language. Her people knew nothing about her. Then soon she began marrying among the Comanches.

It is said that soon after she began thinking about her life. She thought of her husband and her little son. She indeed thought of them when by herself, and in a quiet way. She thought that she saw her son. Again, she would imagine that she saw her husband, and it seemed so. Then indeed in her heart she thought of going back. Then she told her husband, "I am going back to the Sioux," she said to him. "All right," he said to her. Then, it is said, she began to think of her little son and also of her husband. She thought this as she continued to think of those whom she had left. When she returned to those Sioux, the Sioux men were very proud. She stayed there only a short time. After she stayed there a while then she went to those who spoke another language. Then indeed she came back. She was indeed more than ashamed of her conduct to her former husband. She indeed saw her son. He looked the way she had imagined he looked. Then those who had been her friends tried to court her again. She would not even speak to them. She indeed

hated the men. She only wanted her husband. Whenever she saw her son she was proud. Soon the woman spoke to her parents of it. "This is what happened to me," she said to them, "when I yet had my husband I was blessed by a manitou," she said to them, "a long time ago yonder in the middle of the prairie the rain fell upon us. This was the time when I was blessed. This my son's father told me 'we had better tear our dwelling down,' and I replied 'All our belongings would get wet.' Then I was blessed by the manitou. 'Tomorrow you will see what the men think of you,' he said to me. I saw a flower which was very pretty. This is why I have often married other husbands. I have been married to many a man," she said to her parents.

Then her father spoke. "Well, that is it, my daughter. The reason why the men now hate you is this, the flowers are not much to think about," she was told. "They always stand about anywhere without being noticed. Whenever they are plucked they will wither and then are thrown away. And they will lie exactly on that spot. Then they spoil and are good for nothing," she was told. "That is where you stopped," she was told by her father.

Then the boy remembered all their talk. "I declare! It must have been at that time," he thought in his heart. "Well, this is the one," he thought in his heart. He stayed at his father's. Soon afterwards he spoke to his father, "Father, let us walk around," he said to him. "Very well," his father replied. They departed. Soon he said to his father, "Come! This is when I am going to fool you, father." "Very well," his father indeed said to him. "Once upon a time, long ago, when we lived on the prairie it rained. I also told you about it. 'There is a manitou here,' I said to you. 'Now let us take off the covering of our dwelling,' you said to my mother. Then she said this to you: 'Indeed all our things will certainly get wet.' At that time, it seems, is when your (pl.) carelessness started," he said to his father. "Then you thought of my mother in a wicked way. This then was the reason why my mother had wicked thoughts. That one (i. e., the manitou) thought that way of her," he told his father.

Then his mother happened to come upon them unintentionally. They were sent off in a lonely spot. The boy spoke to his mother and also to his father. "My father and my mother," he said to them. "This is now the thought of whoever is called a manitou toward you both. Indeed now believe him. My mother must cease to think of the one who deceived her. She has now found out about her deception. She believed in him. My mother will now leave you. You must indeed take the lead. If you love me at all you may live together, you will not live apart, here and there as it may seem," he said to his parents. They looked at each other. They fell in love with each other. After they were married the boy began to tell them,

"I am very proud that I have parents. I can now again say, my father, my mother. Again, I shall not have to go to another dwelling and say 'mother' as I have been doing. Now I can simply say, 'my father' and 'my mother'" he said to his parents. He took the lead as they started for home. They took the woman. They again had a home of their own.

Then soon after they moved, after they had camped far off, his father began to talk to him. "Those who have made these sacred packs will always be talked of in the future," he said. "As long as their people will continue to live, precisely so long will they continue to be talked of," he said. After his father had talked he asked, "Father, what do these do who make the sacred packs?" he asked. "Why, Tō'kān, they are those that fast earnestly," his father replied. Again he asked, "Why is it that I am a Tō'kān, father?" he said. "Why, if you were to fast, you would know," he replied. Then his father started to tell him what he knew about it.

Then, it is said, he began to fast. He kept on fasting earnestly up to the time he had grown to be a large boy. Soon he saw a man who had painted himself black. He came down from above. He saw a cloud. This was from where the man came. He began to talk to the boy. "Now, my grandchild, I bless you. I am not going to ruin anything to which you may be related. You have now seen from where I come. This is from where this Kī'ckō and Tō'kān is derived," he said. "Well, this must be one of those whose voices thunder up above," the boy thought in his heart. "I am the one," he was told. "You now have found out from where this Kī'ckō moiety (Kī'ckō'iweni) and this Tō'kān moiety (Tō'kāniwiweni) are derived," he said to him. "You will indeed become a man," he said to him. "You will also become a warrior," he said to him. "There is something else which I also desire. You must make a sacred pack," he was told. "Yet it must be that you will cease to think about the one who first blessed you," he was told. "He has already blessed your mother with wickedness. Your parents indeed were living together in a proper way. He indeed has pulled them apart. After they had separated then he himself went and abused your mother. You must cease now to think of him. Whenever he sees you again just tie a buckskin across his eyes for a while. Then you must say that you will not listen to him," he was told by that man. "All right," he indeed said to that man.

After the man had finished talking to him the boy went home. After he had come he remembered what he was to say. "Oh goodness, that was it. I am to tell him that as long as the people live he will be talked about by them," he thought in his heart. "That is what you are to do," he was told. He was very proud of himself. "That's it," he thought in his heart. Soon afterwards he told his

father. "Father, I have been blessed by a man painted black," he said to him. "When I thought in my heart, 'well, this must be our grandfather,' he said, 'yes, I am the one.' He mentioned my mother to me and told how she once was ruined by that other manitou. I am told to make a sacred pack," he said to his father. His father was very proud. "Do as our grandfather(s?) has (have) blessed you, my son," he was told by his father. He then told what he was to do. "When I see the (first) one again it is said that I am to tie a white buckskin over his eyes," he said to his father. He was then given a large white buckskin by his father. He indeed always carried that buckskin.

At one time he soon went off a little distance. Then he indeed saw him floating toward him with his horns out of the water. The sky indeed was very clear. Immediately he remembered what he was to say to him. That was the way (a drawing not reproduced) his grandfather looked as he came to him. He indeed came and crawled out of the water where the boy stood. After he had been killed (by a Thunderer) the boy tied that white buckskin around his eyes. (His grandfather) could not see through it. At the time the manitou was being struck he said, "You are treating me meanly, my grandchild." "No I am not, my grandfather," the boy said to him. "From now on you will not even be mentioned. You will even become insane," the manitou said to him. "My water will indeed kill you," he said to him. "As soon as you drink it you will immediately become insane," he was told. The other (manitou) had not indeed said anything like this to him. The one who was speaking to him made him feel lonely in his heart, and he thought, "Well! It might be that he is speaking the truth. That other one did not as much as even speak to me." So he thought in his heart. The one who was speaking had now disappeared amid smoke.

Certainly the boy sat just where his grandfather had been struck. He then departed and told what had happened. He told his father. "That one is now gone," he said to him. "He has been killed by our grandfathers," he said to his father. "Still, this is what he said to me, 'just as soon as you drink my water you will indeed become insane. My water will indeed kill you,' he told me," the boy said to his father. Then he ate the meat that was roasted. When he was thirsty he drank blood, blood of any kind. Then soon afterwards he indeed saw that man (i. e., Thunderer). "Well, my grandchild, you must have been told something great. You were told that only so you would be frightened, my grandchild. You may drink that water any time you wish," his grandfather said to him. "He is not telling the truth," he was told. The manitou took him to the river. They drank. Nothing at all was the matter with him. "You may drink it any time you please, for I shall bless you that way, my

grandchild," he was told by his grandfather who was painted black. "I have told you to make a sacred pack. After you have grown up you may make it," he said to him. "This is all that I will say to you now, my grandchild," he was told. "What I have done to him (the horned manitou from under the earth) you will do to your fellowmen when fighting. Everywhere indeed they will lie bent up after you have cut their heads off. They can in no way fight back at you," the man whose body was painted black said to him. Then he said, "My grandchild, I come from the clouds. I shall never forget you, my grandchild. Now, my grandchild, I must go back to where I came," he was told. Never think that your grandfather will forget you. Always speak nicely to your parents. Never think of scolding your mother, my grandchild. This is the way you must paint yourself, the way I am," he was told. "You know how I paint myself. Watch me, my grandchild, as I depart," he said to him. That (a drawing) was the way he saw him.

The boy departed to where their little dwelling was. "Gracious!" he thought in his heart as he went along. When he came to their home he secretly told all to his father. "It is said that I can drink water whenever I please, and any kind of water," he said to his father. "That is what my grandfather told me. He said that I could drink it any time, and that I need not be afraid of what my grandfather told me," he said to his father. "'I shall never fail to think of you,' he said to me," he said to his father.

He surely did everything he was told to do. He had a white buckskin for his breechcloth. That is what he told his father.

He was addressed by his father: "Do whatever you know to be right." So he was told. "You are indeed doing something great," he was told by his father. He then did those things which he knew to be certainly right. Then he ceased fasting. He merely stayed at home. Soon his father asked, "Have you indeed ceased fasting?" his father said. "I have indeed," he replied. "You certainly would know a great deal more if you were to continue fasting," he was told by his father. "Indeed I am now unwilling," he said to him. His father then urged him. The boy indeed was unwilling. Soon his father indeed got out of patience and scolded him severely. "Well, you will nevertheless keep on fasting," he was told by his father. The boy did not say anything more. Then his mother said to her husband, "Why, you shouldn't have scolded our son." "Yes. Because I grew out of patience is why I scolded him severely. And what is more, I thought of your husbands who stay under the earth. That's another thing I thought of," the woman was told. "I thought of how this one made us remarry. As I love the boy I merely wondered whether you had talked over and planned something with

him," the woman was told. She said nothing. "If you are going, you may go," the woman was told.

The boy always looked in the direction he had been looking. The woman did not answer at all. She did not speak. Soon after they returned the woman tried to do what she formerly had done. She made no impression on the men. After she was unsuccessful with other men she began treating her own husband well.

Then the boy had now begun to be ill. He could not help thinking of what his father had said to him. Finally he always kept lying down. He was the only child his parents had. Soon he became very sick and very poor indeed. "Father, you have scolded me and my mother very severely," he said. The old man could not say a thing. Of his own accord the man finally began to cry. "My son, if you ever get well I shall never scold you again," he said to his son. Then the boy replied, "You must also cease saying anything mean to my mother, father." The man said, "All right." Then his son was well. "I should have indeed died," his son said. The man was very proud. True enough, his son was now well. As soon as his son was well he indeed began to speak to him in a quiet way. From then on he also spoke to his wife in a quiet way.

When the boy was first full grown a war-path was undertaken. He went along. Every one of the men had sacred packs. "Wonder what he's going to do?" thought some of the men in their hearts. Some even said that he would not kill any one. He did not have many weapons. Soon they crossed a river. Then they forded it. He would step on something. It was a nice rock which had a good shape. Every one admired his rock. Then he used this upon his enemies. Whenever he struck with this rock it would send out sparks of fire, and many of his enemies would fall at a time. They departed. He had taken his war-club along. Soon it would shoot out little sparks of fire. This is what it did whenever it was about to rain. Whenever it would send out sparks of fire like that it would rain in a short time. Upon arriving yonder he went off to a lonely spot and hid it. After hiding it he departed.

They indeed soon came to their homes. He himself brought some scalps. Every one of them had long hairs. His father then stretched every one of them for him. After he had stretched them, and after they had dried and been well taken care of, he put them away nicely. Then he again saw that grandfather of his whose body was painted black; and the latter again spoke, "Now, my grandchild, you must now prepare and fix your sacred pack," he said to him. "I shall now teach you what you are to do," he was told. "And also how you are to conduct your gens festival. I certainly shall tell you that. You must listen closely to me, my grandchild," he was told. "Very well," the Indian thought in his heart. It is said that his grandfather now

sat down and began to instruct him. "Whenever you are going to give your gens festival you must always think of me. Just as long as you are giving a gens festival so long shall you think about your life. 'I wish I could live so long,' you must think in your heart as you sit. And I shall think of you in that way as long as you continue to think about your life in an earnest way. I shall also think all these things of whomever is to be a member of your gens festival. Now as to whoever is to take care of this sacred pack which you have made, I shall also think of him in the same way," he said to his grandchild. "Still, you must certainly try to be careful in telling this to those who are going to give the gens festival with you. You will not alone own this sacred pack. All of you who are members of this gens will own this sacred pack collectively. Every member of your gens will pray to it whenever he wishes to, and not you alone. I shall think the same of all of you. Even when a little child is to give a gens festival I shall think the same of it. The old ones will not alone give these gens festivals. You certainly must always tell them this. Again, those of you who are seated here as members of this sacred pack festival must as one think good will toward one another. You must think the same of those women who are members of your gens. Do not ever marry them. Those who belong to your gens will seem as if your sisters. This you must tell them after you are all seated for your gens festival. All of you who are thus seated will seem to be all brothers and sisters, my grandchild. You all must be seated in such a way as to distinguish the Tō'kāns and the Kī'ckōs. They will not dance in a circle. They will dance in one place. The Tō'kāns must dance on the north side. They must dance facing the south. Again, the Kī'ckōs must dance on the south side. They must dance facing the north. Then there will be four women. Two must be Tō'kān women and two Kī'ckō women. This is what the dancers must always do.

"Tō'kāns must be the leading ceremonial attendants. They must always be the first to be called to do something. These Tō'kāns must be the ones to call out whenever the people begin to eat. This is the way they must call out: 'Wa o, wa o, wa o, wa o.' That is the way they must call out. After they have called out in this manner then those who are trying to beat one another must eat. There will be four Tō'kāns and four Kī'ckōs. They must then eat, no matter how hot the food is. They must eat in a hurry. They must not eat slowly. They must eat as fast as they can. Whoever finishes eating first is the one to go and take the other's food. If a Kī'ckō wins and finishes eating first then he takes a Tō'kān's food away from him. Again, if a Tō'kān wins then the Kī'cko's food is taken away from him. This will be the way you must do. They will not do this every time they eat. A Tō'kān must always be mentioned

first during your gens festival. And of you members, a Kī'ckō must sit on the west side and a Tō'kān on the east. This is the way you must all be seated, my grandchild, when you all pray for me. You must indeed always be seated like this. All your women will be seated the same way. The Kī'cko women will sit in a group on the west side. And the Tō'kān women will sit on the east side. The women must sit at the end of where you men are seated. I mean those who give the gens festival. Again, by the fire there will be some loose dirt. And on this the sacred pack will lie. You will not rattle gourds. You will prepare deer-hoofs. These you will use as rattles. You will hang them in bunches of eight. Four of these will be shaken by the Kī'ckōs and four by the Tō'kāns. This is what you will all do. And a Kī'ckō will tie four of them up and hand them to the Kī'ckōs when they begin to sing. A Tō'kān will do the same. He also will hand those hoofs to his fellow Tō'kāns when they begin to sing. After those giving the gens festival have sung then they must go and take them from the latter.

"Of the ceremonial attendants the Tō'kān must always be the first to be mentioned. This is what I have to tell you, my grandchild. You must indeed tell this carefully to those who will live in the future as a people. You will not do this just for foolishness when you are praying to me. You will desire your lives to last a long time. This will be the reason for you to do this. If you are careful certainly your lives will indeed be strong and firm. You certainly will live on until you are old. This is what you all will do as I have now blessed you. As for me, there will not be a time but what I shall always know when you are all praying to it (this sacred pack). I shall always think of how I have blessed you when you are praying to it.

"Again, I shall bless every one of you. The same applies to even a ceremonial attendant who is trying his best to be a ceremonial attendant. I shall bless him. He must feed all those who are invited alike. He must not feed them selfishly. He must indeed think of those invited as one. That is the ceremonial attendant of whom I shall always think. Again, whoever is careful to eat that which you have offered me as a prayer, he is the one of whom I think. Again, every one of you must have your hearts earnestly on prayer. That is the way I wish you to be. This is the way this earnest thought of prayer is like. I am going to tell what the one who is praying must think. 'Now, my grandfather, whatever you think of the one whom you blessed, think the same of me. Whatever you think of his life, you must think the same of mine. Again, I have eaten carefully this offering which is given you: now indeed bless me. Always desire me to be present here when your blessing is worshipped. Bless me that this will bring my life to old age. As you blessed our fellow people when you took pity upon them, bless me. Whatever you said to them about life, you must wish this also for me, my grandfather.'

"That is the way the heart of him who thinks earnestly of prayer will be.

"This is the way one giving the gens festival will think when he brings something for the gens festival. 'Now I pray that I may give you this. This will be placed in a kettle to be cooked for you. I also wish to live a long time. That is why I have prayed to you with this. You must now bless me as I am humble. Because I do not know how my life will be, is why I pray to you, my grandfather.'

"That shall be the thought of the one giving the gens festival. Whenever he thinks this, I shall indeed stretch his life out further. This is what you must always tell them, my grandchild," he was told by his grandfather. "Now you must see how you are to be seated," he was told. "You will plainly see this gens festival," he was told. "You must indeed remember it, my grandchild. The way you see it now is the way you shall always do. Look at it (a diagram)," he was told. That was how the young man saw it. "I have now of a surety told you. I have made you see what I expect you to do, my grandchild," he was told by his grandfather. "Here are those hoofs I told you to have as gourd(-rattles)," he was told (diagram). "Whenever you sing these are what you are to rattle. And here is the sacred pack to which you will always pray," he was told. "This is the way you are to tie it. You must always put it in a grass pouch. You may offer anything in your gens festival, my grandchild."

"Very well," the boy thought in his heart.

"This is the way you must tie your sacred pack whenever you stretch it out to be tied," he was told. "This is what I had to tell you, my grandchild. You indeed will always tell the same to those who will always remember your sacred pack. If any other will believe in it, I shall indeed bless him just as I have blessed you. Whatever I think of you I shall think the same of the one who believes what you say," his grandfather said to him. "In speaking you will name the Thunderer who is in the east, again the one who is in the south, again the one who is in the west. That is the way you must say it. Again, the one who is in the north. That again is the way you must say. That is the way you must mention their places. Then again, you may say anything you think of, my grandchild. I am sure I have told you all. I shall now depart," he was told.

Then indeed he was even more blessed. He began to think about making a sacred pack. He began to go off. He would go anywhere to be walking around. In his walks there always would be with him one Tō'kān and one Kī'ckō. It is said that there always would be three of them.

And he caught an eagle and merely plucked off its feathers. After plucking its feathers he let it go and he said to it, "My grandfather,

go where you please. I only wish to use these feathers of yours. I wish to put these in my sacred pack. Just as long as they are there, you will live," he said to it. The eagle was made glad by what he said, and departed.

It is said that the ceremonial attendants took turns in holding the feathers. It always seemed to them that they were very heavy.

Soon after the one blessed killed an otter, a large otter. It was a large one. Then he began cutting it in strips. It was out drying only for a short time. It had already become pretty. Sometime afterwards he also found a flat war-club. They then went home after he had found the flat war-club. Then he cut the hair off those scalps and tied it in his sacred pack. After he had made it he said to his companions, "Now we shall go on the war-path. Whoever wishes to accompany us may do so," he said to them, "but I must wait and celebrate a gens festival," he said to his ceremonial attendants. Then those ceremonial attendants went about telling those whom they served as ceremonial attendants. They told them to gather together that which they were going to offer in the gens festival. At the time named many of them brought food in collectively. The next day the men who were to give the gens festival began to gather. After sitting down they were told how they were to sit. Again, the ceremonial attendants were told what they were to do. The Kī'ckōs were to paint themselves white and the Tō'kāns were to paint themselves with charcoal. They were to go naked, they were told. Those who were to dance were told the same thing. The Tō'kān women who were to sing sat there with their cheeks painted black, and the Kī'ckō women sat there with white cheeks. "The dancers are to dance with their weapons," those who were to dance were told. They did as they were told. Every one was told what they had to think. "Every one of you must indeed think of the manitou. This is the kind of a gens festival we are having: we are celebrating a Thunderer gens festival. You must indeed pray to the manitou. You must ask long life from him. He can not but know us and what we think of our lives. They will indeed know about us. You must indeed carefully eat that which we hand to our grandfathers. And these ceremonial attendants must also think the same about the manitou. You must indeed think alike, men. And you women also," the women were told. "Now I wish to instruct those who are giving the gens festival," they were told. "I have now placed this sacred pack on my back. This is the Thunderer sacred pack. Those our grandfathers have blessed me. I am very certain that they have told me this very emphatically. I did not dream so. I was told this personally. I was told this very carefully," he said to those giving the gens festival. "You must indeed listen carefully. We now have this as our sacred pack. I alone of us who sit together

here do not own this sacred pack. Every one of us here owns it, including children and women, alike own it. This is what you must think of one another: whatever we think of our brothers and sisters is what we shall indeed think of each other. Again, do not court our women-folk. Do not marry among members of our own gens. Indeed think good will toward one another. This is the way you will please our sacred pack. We have given a gens festival so that you might wait and see it. Do not, as long as we are in here, be bothered with the thought of courting each other. Whoever thinks this, is indeed shattering his life. The life of the one who does not think of doing this, indeed seems to stretch out. That is what I have to tell you," he told them as they proceeded with their gens festival. Indeed every one of the men was naked. The Tō'kāns were painted. They had painted every part of their bodies black. Again, the Ki'ckōs had painted all of their bodies white, those giving the gens festival had indeed painted themselves the same way. "That is the way the manitou will look upon us," he said to them.

After they had had the gens festival he told them, "You must indeed place this sacred pack of ours on my back," so he said to them. After he had it on his back he said to them, "Every one of you must catch it." Every one of them caught hold of it with his right hand, including the women, who were giving the gens festival. Indeed the children were made to take hold of it.

"I am now going after the people. I shall be gone ten days," he said to them. And indeed those who desired to, accompanied him. He said to the members of his gens, "Now, we are to have another gens festival at this time, when I return in ten days. I shall indeed return at that time. It indeed must be early when you begin to boil the food so we may have our gens festival. You must have it arranged beforehand," he said to them. He stepped out.

As soon as the men dressed they indeed hurried and caught up with the leader. Indeed there were a good many who went on the warpath. They indeed soon saw their enemies. Then indeed they began to fight. They killed every one of their enemies. They themselves were not shot anywhere. Every one went home safe and sound. It is said that four Sioux were captured. They took these along with them. Again, those who were told to prepare for the gens festival did as they were told. When those on the warpath had been gone ten days the old men began to put the food in the kettles as the sun came up. Those on the warpath were also seen as they appeared. Every one of the men rejoiced when their sons came back. It is said that those captives were indeed brought in. They were surprised. It is said the old men and women would strike at them. Then these Sioux were laid side by side where the

sacred pack was. They died. After they were dead and after the gens festival was over they were thrown away with the bones that had been left over from the gens festival. These Sioux were thrown where the bones lay. Then indeed the sacred pack was now hung up.

Surely they loved their sacred pack, women included. They surely believed in it. Every time they prayed to it they were always willing. They were told they must do it continually. Indeed it was true and they all lived to old age. After the one blessed died they began to conceal the fact. Finally they told each other one by one.

Soon they ceased going naked. The dancers now danced with their shirts on. Those giving the gens festival did the same. They sat with their shirts on. Soon they even ceased to paint. They did not paint to distinguish their side any more. Those giving the gens festival did the same. All ceased to know about their sacred pack. Soon they could not dress in Indian costume at all; they wore trousers when they went in. Soon indeed they wore shoes. That which they used to wipe their hands on they have ceased to use. They now use little white rags to wipe their hands. And now those who give the gens festival do not do as they formerly did. Indeed they even sit there with their shoes on. Again, they sit with their trousers on. And now no one dressed in Indian costume. Indeed they now dress in white men's attire. The only way they resemble Indian style is going bareheaded. Now the men have ceased to dance. They do not think anything more of it. Now they think more of work. When some one wants to eat he indeed goes there. When any one returns he feels ill. Some can not even sleep well. Because they have overeaten is why they do not seem to feel well. They now only eat dog. Dogs are now the only things they have to offer in their gens festivals. Now the younger people think they are dirty, but the older ones urge the younger people to eat them. They can not coax some to eat them. Again, whoever does not like to work, goes there as this is the only place where he can eat meat. It is only the one who does this that goes to every gens festival. The younger people think only of their work. That is the reason they do not wish to go there. They like it when the gens festivals are given on Sundays, for then they watch those who dance. We have ceased to think much of it. This is the end.

WHEN THE THUNDERERS ARE WORSHIPPED

At whatever time a person decides to worship, a member of the Bear gens is employed to serve as a ceremonial attendant and others who are members of any gens. Then verily, it seems, whenever they have begun to gather(?) in the wickiup then, it seems, one is told, "You shall begin striking down (the dogs)." Then the duties

of ceremonial attendants are begun, and singeing (the dogs) is begun. And when the singeing is done (the dogs) are brought (inside the wickiup).

And the next day, early in the morning, butchering (the dogs) is begun. Whenever the butchering is done then they use hot water in washing the dogs. They are carefully scraped. And then (the singers) sit down comfortably in a cluster. As soon as they have sat down in a cluster, then they begin to cast tobacco. Tobacco is cast on each pole in a circle beginning at the east end. Whenever the one who cast (the tobacco) in the order (stated) has finished, then he sits down comfortably.

And then the speaker stops to cast tobacco (in the fire).

"Now,[1] my grandfather, I first give you this tobacco to smoke as this (fellow member) of ours remembered how our old man was blessed by the Thunderers. That verily is how this E sa mi sa A has done well in offering this feast and in recollecting how our old man was blessed by the manitou. For, it seems, he wailed terribly when compassion was taken upon him by the Thunderers, it seems. Verily the Thunderer who is yonder in the east is he who is extended (the dog). And again, the Thunderer who is yonder in the south is he also to whom this person who remembered how our man was blessed, extends (tobacco, the dog, etc.), for he (E sa mi sa A) recalls that he does not know even a single day (in advance) whether he will continue to be able to live as (he has been living). And again, the Thunderer who is yonder in the west and stands up and comes from there, is also one to whom he extends his tobacco. Hi, hi, my grandfathers, take pity upon me, for my life (?) is wretched, for I who am of the last generation do not know how the lives of us who are of the last generation will continue to be. Precisely whatever you promised to our venerable (man) when you first were made sorrowful, when you blessed him, that verily you will grant to us today who are of the last generation as we blindly perform the ceremony here—(?). Life with old age is what we ask of you. And also as you blessed our aged one, it seems, so bless me for the sake of my tobacco.

"And (tobacco) is cast for you also who stand and come from the north, that you who are a Thunderer may dwell there. Oh, that is how we place the tobacco and this dog-portion for you also as we properly burn it for you. Verily in return bless me with life attended with old age, for the sake of my cooked food.

"Oh, all ye Thunderers who are located in the four quarters! Bless us in that manner because of our tobacco and this harvest-crop which we cook together (with a dog) as a soup for you. Yea!(?) That indeed is why I take pity upon the one upon whom I take pity; that you thereby may smoke and that you (all) will be mindful because of this

[1] From here on we have a specific, not general, account.

tobacco and this harvest-crop. Verily all of us who belong to this one name (i. e., gens) and have our hands in it extend our tobacco to you with open palms. Come, our grandfather! Bless us as we live in wretchedness here on the earth of the Gentle Manitou. So bless us who are the last generation for his sake."

This, it seems, is what the speaker said when he stopped to talk of himself to the Spirit of Fire.

"Your breath has been made even the size of this earth, so your grandchildren will not fail to make you hear them whenever they hold worship, (and will not fail to make you hear) whomever of your fellow manitous they continue to name. For that is what you were told when you were placed (?) here facing me. Verily you will bless me only with life attended with old age for the sake of your fellow manitous as I extend (tobacco, cooked food, etc.) to them. And moreover you will also soften (the people's) wars for them. That is what you are told. And, so be it, you alone will (thereby) be satisfied, so be it. Oh, also you will favor what we ask, so that in this way we may be successful in obtaining whatever we (ask)."

That is what he told the Spirit of Fire.

"You will continue to note exactly whomsoever of their fellow manitous we shall continue to thus name (in our worship). That indeed is what is permitted you, namely, to continue to watch whomever of your fellow manitous we shall continue to name separately, my grandfather."

That, it seems, is what he told the Spirit of Fire.

"Ho, and you who now Lie With Your Eyes Bulging here are selected here to know exactly whatever we shall continue to think about our lives. Ho, verily you are not the only one, so be it, to be satisfied here, so be it. Oh, you also are to favor what we ask. You shall help us, so be it. For that is why you are given a whiff of tobacco, so be it. Oh, you will sit down, so be it. And that, it seems, is what the Gentle Manitou permitted (all of) you, so be it. Oh, indeed, today we are wretched, oh, our grandfather! so be it. We explain to you, so be it, that you are to correctly interpret for us who are giving (this) feast how we extend (our offerings), so be it.

"The Ō'ckA'cA Thunderer is indeed he to whom we extend this our cooked food. Oh our grandfather! Bless us in whatever way you blessed the one upon whom you took compassion, for the sake of what we extend to you, so be it. Oh, surely in whatever way you blessed our old man bless us today as we worship. Oh, you will grant us life, so be it. You have blessed the one upon whom you took compassion. Bless us that way for the sake of what we extend you. Mercifully hear us because of it, so be it.

"And again, so be it, the Kī'ckō'A Thunderer is, so be it, the one whom we name the second time, so be it.

"Oh, ye, so be it, Thunderers, so be it, have the reputation, so be it, of having something in your mouths (?) whenever you go by, so be it. Oh, what we desire is (that you bless us) as you blessed the one upon whom you took compassion, so be it. That is what I desire of you this day as I properly burn for you what we extend to the Thunderers, so be it.

"Now verily, so be it, (the Thunderers) who come and rise to their feet, so be it, from the east, so be it, are they to whom we extend this my cooked food and also this tobacco. In their direction we extend our open palms to them.

"Come! Have compassion upon us who share the same name with you (i. e., who are members of the Thunder gens), for I am wretched who exist as a mortal upon the surface of the earth. That is what you (sing.) promised the one whom you indeed blessed, (even) also you," he was told, it seems.

"That is how we place (the food) collectively for you as we worship you," the Thunderers were told, it seems.

"Verily (the Thunderer) here who now comes and rises to his feet from the south is indeed he to whom we extend (our offerings) in turn, so be it, for we are wretched who exist as mortals, for he (the Great Manitou) ordained our lives to be too short."

Oh well, then, it seems, they also placed tobacco the third time for the Thunderer who comes and rises to his feet from yonder, the west.

"Well, verily you also came and blessed our old man. And so now we remember you (and hope) that you will bless us mortals so that we attain our (allotted) span of life, attended with old age. Oh, that is what I desire indeed of you whom I consider a relative."

That, it seems, is what he said to the Thunderer.

"And, so be it, you also," he was told, it seems, "blessed, so be it, with old age the one upon whom you took compassion when you blessed him. Oh, that indeed, so be it, is what I in succession desire of you, so be it.

"And now you also," (the Thunderer) who comes from the north and rises to his feet was told, it seems; (and) a collective (offering) was made him, so be it.

"Oh, that indeed is what we ask of you Thunderers is this which I ask of you (sing)., that you bless us with old age. That is why we properly dedicate (this) kettle (of food) to you."

That, it seems, is what the speaker said.

Wa la ne to, Wa le dki ka ke, Le ka ta A, E sa mi sa, Wa ka ki de ge, Ne na wa ke, No to no ke, Tti o wa, Sa ka na ga twa, Li ta wa na ga twa, Tta ki ta ko si, Wi di go we, Se se ko ta ka, Wi di ka kya, Wa ni te we ne, We se ko ne wa, Na na ki, A ne me dki, No to no

dka ka, Ki we ya ke ga, A le ta li A, Le mi dgi ta, Tti me da, No ta to si wa, Wa wi ya A, A dki la ge, Ke no me A, Wa sa na A, Ta sge ko na, Le ni A ta, Si to no ge A, Tte ma ke A, Lye twe ta A, Le dko ne A, Le te ko se ga, Ni ma kye A, Ka wa se ni ki wa, La ki ta ka, Wa la nwe ta no ge, We mi ko i ge wa, Me dgi o wa, We te to A, Na ki ta A, We le A ta ka, Ki dka na gi, Me na ga A, Te le ki ki yo se ga, Ki wa no A, Le ma sa, Tti ge sa, Mi da ga, De la tte sa, Me dge ta A, La ni de A, Ki dka na ke A ka, Le ma na gi A, No ki A, Na tta A, Ki wa ta, Wa wa sa mo ge, Lye ta sa mo ga, Le dko ne dka ka, Ke tti tti ge wa, Wa se to A, La ki di no ga, Ma e ma ni ka, A sa wi ne ne me ki ge A, Lye tte se ga, Wa li A, Lye ta na gi A, A lwe ki ne A ka, Ne ki dka o ta, Wi A ka, Wa se dka ka, Ke tta dko te wa, Ke le o se ga, Wa la no ke, Se se ki no ge, Te wa A, Ke tti lye te na A, Le ga ke A, Wa wa sa A, Mi da tti ge A, Sa ka na ga twa, Ki wa te A. Wa se A no ge, Mi di ma ma, Me ne to we si, N a wa to te A, Lwa na ki ta, Wa wi sa ga, Ke ki le no, Le ka ta A, Me si ko na, Ka ka ta, Wi ki A, E li A, Ki we na, Le ko na li, Wa li ke to wa, Se no ga, Na na A ke ga, La to ki wa.

These are they who should contrive not to eat if the Thunderer gens festival is held. If any one (else) is mindful (i. e., holds a gens festival) they should be able to pick up the food and eat it(?).

"Now, verily, so be it, you have well eaten all, so be it, which we extend, so be it, to the Thunderers, so be it. And, so be it, he, this E sa mi sa A, so be it, in remembering, so be it, oh, the Thunderers, so be it, has now verily, so be it, done well, so be it. Oh, verily now what he desires is that his kettle shall be repaid (i. e., that he receive the same benefits the one first blessed by the Thunderers received), so be it.

"Oh verily now you had better contrive to leave us, ye men. Well, you had better leave us, our friends."

"Very well."

That is all.

THE SONGS OF THE GENS FESTIVAL AND THE WAILING SONGS, ETC.

Well, these are simply songs, gens-festival songs; this is how they are sung. They are eleven in number. I am going to explain what the wailing songs of the Feathered gens mean. These wailing songs are sung all night whenever any one dies. So, this is the way the first song goes:

Say it easily when wailing about;
In the lonely places he;
Begin to speak easily when wailing about
In the lonely places.

[Na e ka de i no we no e ki we ta ma ni no
I ne ni yo ka mi ke wi na
Na e ka de we lo we no e ki we ta ma ni no
I ne ni yo ka mi ke.]

The other half is:

Say it easily when wailing about
In the lonely places;
Say it easily when beginning to wail about.

[Na e ka de i no we no e we lwe ta ma ni no
I ne ni yo ka mi ke;
Na e ka de i no we no i e we lwe ta ma ni no.]

That is how it goes. This is the meaning: If some one fasts that is the song he should use. That is the first song used. Then another song could be chosen; any one. "Say easily when wailing about" was said by the manitou who conferred the blessing upon the one blessed with these songs. "In lonely places" means "in some lonely spot" or "in the wilderness"; or "in a place where one could be heard everywhere."

That is why one song goes that way. And this is the way another song (which comes next) goes:

What he says when wailing about;

(Repeat four times.)

Yo, this earth, when he goes about wailing;
What he says when he goes about wailing;
What he says when wailing about;

(Repeat twice.)

Yo, this earth, when he goes about wailing;
What he says when wailing about;

(Repeat.)

What he says.

[A mi no we i ki i e ki we ta ke wi na;

(Repeat four times.)

Yo ma ni ʌ ki ye e e ki we ta ke wi na;
A mi no we i ki i e ki we e ta ke wi na;
A mi no we i ki i e ki we ta ke wi na;

(Repeat twice.)

Yo ma ni ʌ ki ye e ki we ta ke wi na;
A mi no we i ki e ki we ta ke wi na;

(Repeat.)

A mi no we i ki.]

That is the way one half goes; and the other half is:

What he says when wailing about;

(Repeat three times.)

Yo, this earth, when he goes about wailing;

What he says.

[Le mi no we i ki e ki we e ta ke wi na;

(Repeat three times.)

Yo ma ni ʌ ki ye e ki we ta me ki;
A mi no we i ki.]

That is another half of the song. What it means is: When anybody goes about wailing what he says will come true on this earth, when he is wailing. That is what this song means.

And the third song. Well! I forget it. Sometime when I think of it I will put it somewhere on these pages; that is, the third song.

I shall put the fourth song here:

That is he whom I summon;[1]
That is he whom I summon, he;
That is he whom I summon;
That is he whom I summon, he;
That, yo, Thunderer;
That is he whom I summon, he;
That is he whom I summon;

(Repeat)

That is he whom I summon;
That is he whom I summon, he.

[I na ka ne to ma ka;
I na ka ne to ma ka wi na;
I na ka ne to ma ko;
I na ka ne to ma ka wi na;
I na ka yo tti ge ʌ;
I na ka ne to ma ka wi na;
I na ka ne to ma ka;

(Repeat)

I na ka ne to ma ko;
I na ka ne to ma ka wi na.]

And the other half of the song is:

That is he whom you summon;
That is he whom you summon, he;
That is he whom you summon;
That is he whom you summon, he;
That is he whom you summon;
That, yo, Thunderer;
That is he whom you summon.

[I na ka ne to ma ta;
I na ka ne to ma ta wi na;
I na ka ne to ma ta;
I na ka ne to ma ta wi na;
I na ka ne to ma ta;
I na ka yo tti ge ʌ;
I na ka ne to ma ta.]

[1] Cf. Bull. 85, Bur. Amer. Ethn., p. 113.

That is the way it goes. It is as if the Thunderer who conferred the blessing upon one were told, "He is the one whom you summon." When anyone fasting in a lonely place uses that song, if he places tobacco in his hand, raises it up toward the west, and wails; if he is fasting, he would then use that song. It is said the wind would blow. A little portion on the surface of the ground would be blown off; even rocks would be blown out of their places. That is what is said of that song. At present, when these people celebrate a gens festival they never sing it very loudly; they sing it softly. The Feathered gens use that song because they are easy on the people. That is why they never sing it loudly, because there are many people.

And the fifth song is:

Do not weep here; it is he;
Do not weep here, here; it is he;
Do not weep here; it is he;
(Repeat three times.)

This earth; (do not) weep; it is he;
Now do not weep; it is he;
Do not weep; it is he;
Do not weep here; it is he;
(Repeat twice.)

Do not weep here;
This earth; (do not) weep; it is he;
Now do not weep; it is he;
Do not weep here.

[Yo ka ta ma yo ka ni wi na;
Yo yo ka ta ma yo ka ne wi na;
Yo yo ka ta ma yo ka ne wi na;
(Repeat three times.)

Ma na ki ma yo ka ne wi na;
Na e ka ta ma yo ka ne wi na;
Na e ka ma yo ka me wi na;
Yo ka ta ma yo ka ne wi na;
(Repeat twice.)

Yo ka ta ma yo ka ne;
Ma na ki ma yo ka ne wi na;
Na e ka ma yo ka ne wi na;
Yo ka ta ma yo ka ne.]

That is one half; and the other half is the same:

Do not weep here; it is he;
(Repeat four times.)

Here; the sky; (do not) weep; it is he;
Now do not weep; it is he;
Do not weep here; it is he;
Do not weep here; it is he;
Do not weep here; it is he;
Here; the sky; (do not) weep; it is he;
Do not weep here; it is he;
Do not weep here.

[Yo ka ta ma yo ka ne wi na;
(Repeat four times.)
Yo wa gi ma yo ka ne wi na;
Na e ka ma yo ka ne wi na;
Yo ka ta ma yo ka ne wi na;
Yo ka ta ma yo ka ne wi i na;
Yo ka ta ma yo ka ne wi na;
Yo wa gi ma yo ka ne wi na;
Yo ka ta ma yo ka ne wi na;
Yo ka ta ma yo ka ne.]

That is the way this song goes. And now what it means. It is like this: "Do not weep as I bless you; weep easily," is said to the one who is being blessed on the earth, here. The one named is told, "I hand you this which you desire." It is as if the one named, a very great warrior known by the manitous, were the very one spoken of. It is as if he had the reputation of being a great warrior. That is all. And the sky is called. The sky is called "wa gi." That is the way (the song) goes. It is like placing it on his back (meaning ?) so that he will slay a mortal. That is why the song goes, "Do not weep."

And another song is:

You must wail over yourself;
(Repeat twice.)
You may go with the fog;
You must wail over yourself;
(Repeat.)
You may go with the fog;
You must wail over yourself;
(Repeat three times.)

[Ki na ma wi ka ta no ki ya wi;
(Repeat twice.)
Da wa te si wa na ko wi ta te ma ma ka ni to ya ni;
Ki na ma wi ka ta no ki ya wi;
(Repeat.)
Da wa te si wa na ko wi ta te a ma ka ni to ya ni;
Ki na ma wi ka ta no ki ya wi;
(Repeat three times.)]

That is half; and the other half goes:

Well, wail over yourself;
(Repeat five times.)
And you may go with wind;
Well, wail over yourself;
(Repeat three times.)
And you may go with the wind;
Well, wail over yourself;
(Repeat.)

[Le na ma wi ka ta no ki ya wi;
(Repeat five times.)
No ta te si wa na ka wi ta te ma ma ka ni to ya ni;
Le na ma wi ka ta no ki ya wi;
(Repeat three times.)

No ta te si wa na ka wi ta te ma ma ka ni to ya ni;
Le na ma wi ka ta no ki ya wi.]
(Repeat.)

That is how one song goes. It seems to mean this: If (a warrior) has been on the warpath and has lost many (men) then (on his return) he should use (the song) "Na i le na ma wi ka ta no ki ya wi" (see above; cited imperfectly; "Well, wail over yourself"). (This means) ma wi ta no ki ya wi (mawitanu kīyawi). "You have lost many (men)" is the sense. He must try again. "And you will go with the fog when you depart" is the sense of this song. The one called "Da wa te si wa" [fog] is supposed to be a manitou. In the early spring when there is ordinarily snow (the fog) is like smoke. That smoke is the one they call "Da wa te si wa." That is what these Mesquakies call it. And then it implies they will go. At the time he departs it will continue to be foggy wherever the one on the warpath goes. And the one whom they call "No ta te si wa" is the wind. They (warriors) would be taken by it (wherever they are going). "No ta te si wa" is he who always makes it windy. At the time (one on the warpath) comes upon peoples, if he comes in person upon them, he would use (the song); he would use Da wa te si wa(fog). It would be smoky as soon as he had sung. And he should sing the other half of the song. He should use No ta te si wa (wind). Then the wind would begin to blow, and the fog would be smoky (?). Then they would contrive to go about freely striking down their foes if it were smoky. That is the meaning of the song.

And again, another song is:

He probably has heard me;
(Repeat four times.)
The spirit of warfare and death;
He probably has heard me;
(Repeat three times.)
The spirit of warfare and death;
He probably has heard me.

[Ne ne no ta ko to ke;
(Repeat four times; assuming a slight error.)
Ma ni me na le wa i ki wi la ki se na ka;
Ne ne no ta ko to ke;
(Repeat three times.)
Ma ni me na le wa i ki wi la ki se na ka;
Ne ne no ta ko to ke.]

That is half the song; the other half is:

He probably has listened to me;
(Repeat three times.)
The spirit of warfare and death;
He probably has listened to me;
(Repeat three times.)

The spirit of warfare and death;
He probably has listened to me.

[Ne le se ta ko to ke;
(Repeat three times.)
Ma ni me no ta na ni ki wi la ki se na ka;
Ne le se ta ko to ke;
(Repeat three times.)
Ma ni me no ta na ni ki wi la ki se na ka;
Ne le se ta ko to ke.]

That is how one song goes. Now, as to what it signifies and what it means in saying Me na le wa i ki wi la ki se na ka ("Spirit of Warfare and Death"; literally, he who goes about dispensing me na le wa i). There is a single manitou who has control of battle and death. He is the very one (who controls) me na le wa i. "He is the very one who has probably heard me, for he probably knows why I go about wailing and what I desire." It is exactly as if (this) single manitou is told, "You probably know why I go about wailing." That is what it means.

Then the second half. It is as if he were told what is desired. "The Spirit of Warfare and Death (ma ni me no ta na ni ki wi la ki se na ka; literally, he who goes about dispensing warfare), probably has listened to me," is what he is told. He, indeed, is the very one who controls mortals so that they will continue to slay each other. Verily he is the very one who goes about dispensing strife (me no ta A ni, more literally, the foe from without); he is the very one who is the Spirit of War (ma ne se no A), and the Spirit of Battle (mi ka ti we ne A); he is the one who commands the people to fight against each other. It is as if he were asked to give the people to be slain. He is the very one named in the song. Suppose some one were to go off and fast. If he were to use the song which goes "He probably has heard me," he surely would be heard, and he would be blessed in whatever way he desired. That is, if he fasted. If he merely used the song, no. Only if he fasted would it happen so. And also if (some one) died. If he were to think, "Perhaps my child has been dealt with foully," if he had a child; if he were to think, "Perhaps my child has been slain by a witch (ne na ka we si ni tti ni)," then he should use that song. But only if he fasted. Then he should use it in a lonely spot, casting tobacco for Mother-of-all-the-earth, and giving Him-whose-face-bulges-in-the-smoke-hole a smoke. As soon as he has scattered tobacco for them he should cry out. Surely the one by whom his child was slain, destroyed, would die. It is as if the Spirit of Warfare (ne na e ne ta ka me di ka twi, literally, he who controls warfare) would kill him. And that is called warfare (me di ka twi). Battle (mi ka ti we ni) is the same. And the Spirit of War (? possibly, to judge from the syntax, an error for war) is the

same. And strife with those from without (me no ta na ni) is of two sorts.

The Spirit of War (ma ne se no A) is the very same. But this strife with those from without (is) the sacred packs (mi da ma ni). A warrior is the same as strife with those from without. The Spirit of Battle (mi ka ti we ne A) (is) strife with those from without. He is the one talked of. He is the very one spoken of. It is the same as if a great warrior were ever spoken against by his foes. That is why he is so named. For they desire to slay him. For if he were slain the slayer would have a greater reputation in the land of the manitous. Indeed, he will go and abide there. Of course his body will be buried, but his soul will be taken up above. He will be taken by the one who controls the foe from without (me no ta A ni). He will live better there. That is how these Mesquakies, (this) Feathered Gens, have settled it for each other.

That song is hardly ever used. And they are unwilling to use it. It is against their religion. They use the (song) that goes "He probably has heard me" once in a great while. If anyone is taken (prisoner) he should use the song. If he were captured by his foes he should use the song. It is the same as if he prayed. Surely he would return. That is what is reported of this one song. There are two songs like that, which are not used, and which are sacred. And this is how one goes:

He could not
(Repeat three times.)

Tell the truth;
The chieftains;
He could not
(Repeat four times.)

Tell the truth;
The chieftains;
He could not;
(Repeat twice.)

[A gi le na ni;
(Repeat three times.)

Wi te lwe tti ni;
O ki ma A ki;
A gi le na ni
(Repeat four times.)

Wi te lwe tti ni;
O ki ma A ki;
A gi le na ni;
(Repeat twice.)]

And the other half is:

I wish he could not;
(Repeat three times.)

Tell the truth;
The manitous;
I wish he could not;
(Repeat four times.)

Tell the truth;
The manitous;
I wish he could not;
(Repeat.)

[A gi ta wa ni;
(Repeat three times.)

Wi te lwe tti ni;
Ma ne to ʌ ki;
A gi ta wa ni;
(Repeat four times.)

Wi te lwe tti ni;
Ma ne to ʌ ki;
A gi ta wa ni;
(Repeat.)]

That is another song which it is against their religion to use. It is as if some one should think, "Well, I shall depart. I shall seek the people (i. e., foe)"; if he should fast for three days he would say to his relatives, "Now I shall fetch (precisely) so many. What does it matter if I am killed? I shall depart. I shall surely kill several." If anyone says that he would be scolded by his chief, "Well, don't. You might waste the young men if they accompany you. They will surely be slain." If (a person) is told that, if he were told, "Do not do so. Warfare is met soon enough any way," then he would start the song, "I wish he could not tell the truth (A gi ta ya ni wi te lwe tti ni)"; if he thinks so (i. e., that no prophecy will come true), he would use the song. The song means "Even if the manitous were to say 'don't' they would not speak truly (i. e., their prophecy would not come true)." The song means, "If any other thing happens, if any thing is forbidden, nevertheless what I desire will be so." It means, "If I am killed, no matter; if I come back (safe and sound), no matter." And if some one were to have a death (in his family), if he were to paint his face, if the bereaved were told, "Do not do so; the manitou has already determined that each one of us shall die"; if, however, he used that song whenever the death wake were held, it will surely be that way. Then the one whose relative is dead will have to fast; he will go about wailing over his fellow people. That is the way of this song which is not ordinarily used. It has reference to the one who killed the dead person. That is the way the song goes. But if a person uses

it he must fast. It is so with all the songs. One has to fast; then one's desires will be fulfilled. Even if the manitous say, "Don't," he will have his desire. That is the way the song goes. So it has been told from one person to another. And if anyone sings these two songs just for the fun of it some harm would come to him. Perhaps he would accidentally strike himself; or perhaps he would accidentally kill himself. That is why it is against these Indians', this Feathered gens', religion to go about using them just for fun. Only when they boil some in a (sacred) feast could they use them. That is true of all the gens festival songs of all the gentes. That is the way of those songs. They forbid each other to use them, so that no harm will come. So that explains that song.

And this is another song. This is the way it goes:

My life in wailing;
My life in wailing;
My life in wailing;
My life in wailing;
When I take my stand here hear me;
My life in wailing;
When I take my stand here;
My life in wailing.

[Ma yo ta wi ni ya wi;
Ma yo ta we ni ya we;
Ma yo ta wi ni ya wi;
Ma yo ta wi ni ya we e;
Yo na i ka la ya wi i no no ta ya ni;
Ma yo ta wi ni ya we e;
Yo na i ka la ya ni;
Ma yo ta wi ni ya we e.]

And the other half goes:

Your life in wailing;
Your life in wailing;
When I take my stand here hear me;
My life in wailing.

[Ma yo ta wi ki ya wi;
Ma yo ta wi ki ya we e;
Yo na i ka la ya wi i no no ta ya ni;
Ma yo ta wi ni ya we e.]

And this song is as if wailing and asking for a healthy life; it is a prayer to live long. That is the way of this song. It means "I shall stand on this earth, on Mother-of-all-the-earth's hair wailing." "I am wailing," is said. The manitous are besought. That is the sense of this song. And it also asks that disease shall not enter one.

I shall tell another song. This is how it goes. It seems as if the Thunderers were named. It seems as if a Thunderer handed down

the song. It is an eating song. And these two songs are in another place. They do not go together. For it is too hard to use them in the order in which they occur. So I pick anyone to write. Of course if one took time to sing them one could sing them in the order they come. When one writes them it is hard to think of them. That is the way it is. Now I shall tell about the eating song, which belongs to the Feathered gens:

Whenever I feast I feast on them;
(Repeat.)
Whenever I feast I feast on them;

I feast on the manitous;
(Repeat.)

Whenever I feast I feast on them;
Whenever I feast I feast on them;
(Repeat.)
Whenever I feast I feast on them;
I feast on the manitous;
Whenever I feast I feast on them;
Whenever I feast I feast on them;

[Wi A mwa ki ni ne ta mwa wa ki ni na;
(Repeat.)
Wi A mwa ki ni ne ta mwa ki ni na A;

Ma ne to A ki ne ta mwa wa ki ni na;
(Repeat.)

Wi A mwa ki ni ne ta mwa wa ki ni na A;
Wi A mwa ki ni ne ta mwa wa ki ni na;
(Repeat.)

Wi A mwa ki ni ne ta mwa wa ki ni na A;
Ma ne to A ki ne ta mwa wa ki ni na;
Wi A mwa ki ni ne ta mwa wa ki ni na;
Wi Amwa ki ni ne ta mwa wa ki ni na A.]

That is one half; and the other half goes:

Whenever I feast I surely feast on them;
I surely feast on the chieftains;
Whenever I feast I surely feast on them;
Whenever I feast I surely feast on them;
I surely feast on the chieftains;
Whenever I feast I surely feast on them;
Whenever I feast I surely feast on them;
Whenever I feast I surely feast on them;
I surely feast on the chieftains;
I surely feast on the chieftains;
Whenever I feast I surely feast on them.

[Wi A mwa ki ni ne ta mwa la ni ki na;
Wi A mwa ki ni ne ta mwa la ni ki na A;
Wi A mwa ki ni ne ta mwa la ni ki na A A;
O ki ma A ki ne ta mwa la ni ki na A A;

O ki ma ᴀ ki ne ta mwa la ni ki na ᴀ;
Wi ᴀ mwa ki ni ne ta mwa la ni ki na ᴀ;
Wi ᴀ mwa ki ni ne ta mwa la ni ki na ᴀ;
Wi ᴀ mwa ki ni ne ta mwa la ni ki na ᴀ ᴀ;
O ki ma ᴀ ki ne ta mwa la ni ki na;
O ki ma ᴀ ki ne ta mwa la ni ki na ᴀ;
Wi ᴀ mwa ki ni ne ta mwa la ni ki na ᴀ ᴀ.]

And that is how one song goes. It is as if some one were to fast, paint his face, and should use (the song); it is the same as if he might say, "I might even eat the manitous." And if he went to war he would only kill a chief. When "spirit" is mentioned it is as if one man were a warrior and the other a common person, both of whom were blessed and loved by the manitou. The one named would be he that is slain. It is as if the one who blessed those slain would be slain with them. It is as if the manitou would be slain with them. That is why the song says, "I might eat the manitous." And the second half. The reason why it says "I might feast on the chiefs" is: Well, the chief's town might be eaten up, and the chief slain with it. That is what the song means. Surely that is what they did formerly. These songs come from yon distant time, a little after this earth was created. That is why the old men love them. It is why they say to each other, "Do not go about making fun of them." That is how these songs are. That is why they say to each other, "They are dangerous." That is what these songs mean. They are still valid for those who take good care of them. And if anyone's relation were killed he would use (the song) if he fasted, and he would say,"I might feast on even the manitous." He might say, "Whenever I feast on the chiefs I eat them up." That is why the songs have this meaning. That is what I say about this song.

And now I shall relate another song:

I feed you the same thing over again;
(Repeat.)

I feed you the same thing over again;
I feed you the same thing over again;
(Repeat.)

I feed you the same thing over again;
I feed you the one who is honored;
I feed you the one who is beloved;
I feed you the same thing over again;
(Repeat.)

I feed you the same thing over again;
I feed you the same thing over again;
I feed you the one who is honored;
I feed you the one who is beloved;
I feed you the same thing over again;
(Repeat twice.)

I feed you the same thing over again;

[Ne ne ya li ke ta da me ne wi na A;
(Repeat.)

Ne ne ya li ke ta da me ne wi na;
Ne ne ya li ke ta da me ne wi na A;
(Repeat.)

Ne ne ya li ke ta da me ne wi na;
A tti me ta ke ta da me ne wi na A;
Te la ne ta ke ta da me ne wi na;
Ne ne ya li ke ta da me ne wi na A;
(Repeat.)

Ne ne ya li ke ta da me ne wi na;
Ne ne ya li ke ta da me ne wi na A;
A tti me ta ke ta da me ne wi na A;
Te la ne ta ke ta da me ne wi na;
Ne ne ya li ke ta da me ne wi na A;
(Repeat twice.)

Ne ne ya li ke ta da me ne wi na.]

That is half of it. And the other half goes this way. Well, it goes the same way; only at the "ends" it sounds differently. I shall write it down, however.

I feed you the same thing over again;
I feed you the same thing over again;
I feed you the same thing over again.
I feed you a chief;
I feed one who is beloved;
I feed you the same thing over again;
I feed you the same thing over again;
I feed you a chief;
I feed one who is beloved;
I feed you the same thing over again.

[Ne ne ya li ke ta da me ne wi na A;
Ne ne ya li ke ta da me ne wi na;
Ne ne ya li ke ta da me ne wi na A;
O ki ma A ke ta da me ne wi na;
Te la ne ta ke ta da me ne wi na;
Ne ne ya li ke ta da me ne wi na;
Ne ne ya li ke ta da me ne wi na A;
O ki ma A ke ta da me ne wi na A;
Te la ne ta ke ta da me ne wi na;
Ne ne ya li ke ta da me ne wi na A.]

And this is what the song means. It is as if the one who bestowed the blessing were speaking to the one he blessed when he blessed him, at the time when he first blessed him, at the time when he had given this (song) to the Feathered gens to use. If he uses it, whoever shall continue to use it, if the future people use it, he (the manitou) will bless them and feed them what is beloved. And when another people of later time uses it, or one who handed down the song, he is listened

to attentively. Soon when he goes about wailing and using this song, he is addressed by the manitou called "The Spirit of War" [ma ne se no A]: "Now stop wailing." It is as if he were so told. "Verily I shall feed you the same one whom the manitous love. You will feast on him," he is told by the Spirit of War. "You shall slay one who is honored," he is told. "And also a chief who is beloved. You will bring them," it seems he is told. "That is what I formerly said to the one to whom I handed this song," says the Spirit of War. The manitou who controls is so called. That is what the song means. One whom the manitous love and bless, a warrior (might) be slain. Moreover, one granted to be a chief by the Great Manitou might be slain and die in war. That is what the song means. That is why these older people keep the song. And if the manitou recreates his earth, when he nearly has recreated it, the manitou will place wars on his earth. That is what they say. And at that time these songs will be used when the people fight against each other. That is what they say. That is what they relate of the songs. And if anyone knows them he will live on them. That is how they have determined it for each other. He will be helped by the songs. That is the way they have determined these songs for each other.

That is why these songs are owned in the sacred packs, in the sacred hides of this Feathered gens. TäpaʻcītA is he who takes care of the greatest ones of this Feathered gens. The especially great sacred pack of those called "the Feathered gens" is there. That is where these songs are strung, in that great and especially big sacred pack. That is where the sacred pack is, and the very great speech. This is the great religion. And when they held the Great Gens festival, while they still camped out in the fall the sacred hide was the leading one while there still was fear (of the enemy). And also the songs which go with it are the very ones written here. It seems as if when these were used on the warpath the foe would not have the courage to attack the people; that is, if they were used. That is the purpose of these songs. That is how all gentes teach each other, not, of course, exactly like this, but a little differently.

And now I shall relate how another song goes when it is sung:

Oh, do not sadden him;
Oh, do not sadden him;
(Repeat.)

And the manitou; do not sadden him;
(Repeat four times.)

Oh, do not sadden him;
(Repeat.)

[Yo ka ta ma ka tti mya di na we mi ye ka ni wi no;
Yo ka ta ma ka tti mya di na we mi ye ka ni no;
(Repeat.)

Na ka ma ne to ko mya di na we mi ye ka ni no;
(Repeat four times.)

Yo ka ta ma ka tti mya di na we mi ye ka ni no;
(Repeat.)]

That is one half. And the other half is:

Oh, do not, you might make him feel just right;
(Repeat.)

Oh, do not, you might make him feel just right;
And do not make the Thunderer feel so;
(Repeat.)

Oh, do not, you might make him feel just right;
(Repeat.)

And do not make the Thunderer feel so;
And do not make him sad (?).

[Yo ka ta gi ye na i di na we mi ye ka ni no;
(Yo ka ta gi ye no i di na we mi ye ka ni no;
(Repeat.)

Na ka ma tti ge A idi na we mi ye ka ni no;
(Repeat.)

Yo ka ta gi ye no i di na we mi ye ka ni no;
(Repeat.)

Na ka ma tti ge A i di na we mi ye ka ni no;
Yo ka ta ma ka tti i di na we mi ye ka ni no.]

That is the way one song goes. And this is what it means. It is as if saying, "Now, do not weep; finally you might make the manitous sad. Do not weep. Merely be quiet." That is how it is. It is as if anyone were forbidden to fast and sadden the manitous and the people. "A forbidding song" is what the Feathered gens call this song. And the other half means: "Do not; finally you might make them feel just right; the manitous, the Thunderers, might investigate some." That is how it is. "If you sadden the Thunderers," is what it means. "So that there shall not be wind and hail" is what it means. That is why it says, "Do not surely make the Thunderers feel so" [ka ta ma ma ka tti i ni i di na we mi ye ka ni tti ge A ki]. That is why this song says that. It is the Feathered gens forbidding-song. That is what is said of this one religious song (ma ma to mo wi na ka mo ni). That is what they call it.

And I shall again relate another song:

This is the one;
(Repeat three times.)

The manitous;
When you go about this earth;
You mention;
This is the one;
(Repeat seven times.)

The manitous;
When you go about this earth;
You mention;
This is the one;
(Repeat three times.)

[Ma ni ye ni ye;
(Repeat three times.)

Ma ne to ᴀ ki;
Ki we lo we sa ma ni ᴀ ki ye;
Ka na na lo we;
Ma ni ye ni ye;
(Repeat seven times.)

Ma ne to ᴀ ki;
Ki we lo we sa ma ni ᴀ ki ye;
Ke na na lo we;
Ma ni ye ni ye;
(Repeat three times.)]

That is one half. And the other half goes:

That was the one;
(Repeat twice.)

That was the one;
The manitous;
You will walk about this sky;
You mention;
This is the one;
(Repeat six times.)

The manitous;
You will walk about this sky;
You mention;
This is the one;
(Repeat four times.)

[I ni ye ni ye;
(Repeat twice.)

I ni ye ni ye e e e;
Ma ne to ᴀ ki;
Ki we lo we sa ma ni wa gi ye;
Ke na na lo we;
Ma ni ye ni ye;
(Repeat six times.)

Ma ne to ᴀ ki;
Ki we lo we sa ma ni wa gi ye;
Ke na na lo we;
Ma ni ye ni ye;
(Repeat four times.)]

That is how one song goes. I shall relate what it means: "This is what the manitou told me, 'if you go some place you will go about mentioning the manitous. That is the only way whereby your foes

will not be able to overpower you. Also you must go about mentioning this earth of mine. That is the only way I shall be able to bless you, that is, if you go about mentioning this earth. That is the only way whereby the manitous who are under the earth will bless you; that is, if you paint your face and fast whenever you walk about. That is what you are to do.'" That is what it means. And the other half means: "That is what I told you so that the Thunderers would listen to you; that is, if you go about mentioning the sky." ("Wa gi" is what the Mesquakies call the sky.) "That is the only way the manitous who dwell above, including the Thunderers, will bless you; that is, if you walk about this earth mentioning the Thunderers. That is what I tell you." That is what the song means. "But I shall only bless you if you fast, and go about with tobacco on your waistband." That is the wording (i. e., sense) of this song.

And now I shall relate another song:

You are the one whom I hear the same as he;
You are the one whom I shall hear the same;
You are the one whom I hear the same as he;
You are the one whom I shall hear the same;
You are the one whom I hear the same as he;
You are the one whom I shall hear the same;
Me di ma i ka A; he;[2]
You are the one whom I shall hear the same;
A yo le we ne ta; he;
You are the one whom I shall hear the same;
You are the one whom I hear the same as he;
You are the one whom I shall hear the same;
You are the one whom I hear the same as he;
You are the one whom I shall hear the same;
You are the one whom I hear the same as he;
You are the one whom I shall hear the same;
Me di ma i ka A; he;
You are the one whom I shall hear the same;
You are the one whom I hear the same as he;
You are the one whom I shall hear the same;
You are the one whom I hear the same as he;
You are the one whom I shall hear the same;
You are the one whom I hear the same as he;
You are the one whom I shall hear the same.

[Tte wi ne to na na wi na;
Wi tte wi ne to na na;
Tte wi ne to na no wi na;
Wi tte wi ne to na na;
Tte wi ne to na na wina;
Wi tte wi ne to na na;
Me di ma i ka A wi na;
Wi tte wi ne to na na;
A yo le we ne ta wi na;
Wi tte wi ne to na na;

[2] I have but little data on this manitou.

Tte wi ne to na na wi na;
Wi tte wi ne to na na;
Tte wi ne to na na wi na;
Wi tte wi ne to na na;
Tte wi ne to na na wi na;
Wi tte wi ne to na na;
Me di ma i ka o wi na:
Wi tte wi ne to na na;
Tte wi ne to na na wi na;
Wi tte wi ne to na na;
Tte wi ne to na na wi na;
Wi tte wi ne to na na;
Tte wi ne to na na wi na;
Wi tte wi ne to na na.]

That is one half; and the other half goes:

You are the one whom I hear the same, you;
You are the one whom I shall hear the same;
You are the one whom I hear the same, you;
You are the one whom I shall hear the same;
You are the one whom I hear the same as he;
You are the one whom I shall hear the same;
You are the one whom I hear the same as he;
You are the one whom I shall hear the same;
You are the one whom I hear the same as he;
You are the one whom I shall hear the same;
Yonder Thunderer ni ka;
You are the one whom I shall hear the same;
Yonder Thunderer ni ka ki;
You are the one whom I hear the same;
You are the one whom I hear the same, you;
You are the one whom I shall hear the same.

[Tte wi ne to na na ki na;
Wi tte wi ne to na na;
Te wi ne to na na ki na;
Wi tte wi ne to na na;
Tte wi ne to na na wi na;
Wi tte wi ne to na na;
Tte wi ne to na na wi na;
Wi tte wi ne to na na;
Tte wi ne to na na wi na;
Wi tte wi ne to na na;
I na ka tti ge A ni ka;
Wi tte wi ne to na na;
I na ka tti ge A ni ka ki;
Tte wi ne to na na;
Tte wi ne to na na ki na;
Wi tte wi ne to na na.]

That is how another song goes. Now the meaning of it. When "Me di ma i ka A" is said, it is as if a manitou is named. That manitou is Me di ma i ka A. When "A yo le we ne ta" is said, it is the one whom (the manitou) blessed and to whom he extended

the blessing. This person could indeed devour the manitou, as powerful as the latter is. It is as if the former were so powerful that he could not be slain. So both would be heard alike. [Wi tte wi ne to ki.] That is what it means. That is the first half. And the second half tell about the Thunderers. These could throw out the manitous who are under the earth. That is what it means. When these Thunderers roar they may be heard all over this island. That is what the song means. That is why it says, "Thunderer, you are the one whom I hear the same (as they)." Suppose the people were attacked. It means, "Oh, I shall swallow all of them." That is what is said of these songs. When the manitous first created human beings is when the songs first originated. That is what they did. That is what they, these Mesquakies, relate. At the time when this island was flooded, then, it seems, the Gentle Manitou soon began to reflect. And also Ma mi na te no A reflected as he was staying here. This was after he had created this earth. Then afterwards he tried to create manitous. As soon as he had created a human being he made everything to appear as parts of a human being, insides and eyes, etc. Yet when he had completed him he had merely made him. The one called Wi sa ke A [Wī'sA'kä'A] was not able to make him move. He was not able to make him see. He merely had made him. "Well," he said to the Gentle Manitou, "I can not make this person rightly. Verily you in turn you will make him rightly, whatever he is to be," he said to him. And it seems he was addressed by the Gentle Manitou, "You have made him complete," he was told. "No," he said, "you shall make him to move (i. e., have life)," he said to the Gentle Manitou. "Oh, I shall try," he said. And he began to attend to him. I do not know just what took place at this point or what he did, although something is told of him. Then, after (the being) was made to move, Wi sa ke A said, "Well, he will be my uncle (mother's brother)." Then Wi sa ke A took charge of what his uncle was to do. And afterwards they made a woman. A little while later they began to fast. Wi sa ke A himself also began to fast just to show the people what they should do.

Then he began to hold gens festivals regularly. Then after a long time the Thunderers came; that is, after he had made all the people. At that time one man belonging to the Feathered gens saw a Thunderer. At that time the people who are of the Feathered gens began. The Thunderers are they whose name they share. The songs come from that time. These are the songs which they use to-day; that is, the Feathered gens. That is how one song is. It seems as if the gens festival came from that time. And the speech of the gens festivals comes from that time. It has been a long time ago.

At that time they probably were instructed by the one whom they call "Wi sa ke A" [Wī'sA'kä'A] for forty years regarding the rules and songs of the gens festival(s). At that time some of these songs were already in the sacred pack, the great sacred pack which is taken care of at Te la di ta's [TäpA'cītA's]. That is when it started and where it will go whenever (the manitou) ends the earth. And these songs will go there. That is the way of these songs, the Feathered gens' songs. And the buffalo-head (ne no swi te la ka ni), which is at Te te la da's [Tetepā'cA's] place, also goes there. There are very many songs, gens festivals songs. To-day there are some of these people here who know them very well, but I only know the meaning of them a little, not much. I shall end telling of them to-day. Now I shall relate another song. These people call it "the last part." This is the way it goes:

Cease shouting I say to you;
End crying out, my friend;
Cease shouting I say to you;
Cease crying out, my friend;
Cease shouting I say to you;
Cease crying out, my friend;
Cease shouting out I say to you:
Cease crying out, my friend.

[Lo no we e e ke i ne na ne;
A ko we ta ke si i ni ka ne e;
Lo no we e ke i ne na ne;
Lo no we ta ke si i ni ka ne e;
Lo no we e ke i ne na ne;
Lo no we ta ke si i ni ka ne e;
Lo no we e ke i ne na ne;
Lo no we ta ke si i ni ka ne e.]

That is half. And the other half of the song goes:

Cease following, I say to you;
Cease following, my friend;
Cease following, I say to you;
Cease following, my friend;
Cease following, I say to you;
Cease following, my friend.[3]

[A ko we e ke i ne na ne;
A ko we ta ke si i ni ka ne e;
A ko we e ke i ne na ne;
A ko we ta ke si i ni ka ne e;
A ko we e ke i ne na ne;
A ko we ta ke si i ni ka ne e.]

[3] I have followed Horace Poweshiek's version, which obviously is based on the explanation below. Note, however, "End speaking," "End crying out, my friend" would, per se, be equally justifiable; see the version of the "first half" and syllabic texts of both. The difficulty is caused by the resemblance of A'kowä– "end speaking" (which is a compound in origin) and the stem A'ko– "follow," which takes –w– as the instrumental particle. The author of the syllabic text takes the combinations in both senses.

That is the way it goes. Suppose one should go on the warpath as the leader. He should sing that song if he returns home, at the very time he has returned home. As soon as the leader has killed a person the leader should say, "Perhaps I am being followed; perhaps our foes are following us," and he should start to sing "Cease shouting prematurely" [na no ta lo no we ta no]. He should sing like that. Then his foes would not have the courage to follow him. Even if he were really followed they would have to turn back. That is the way of this song. And if some one were desirous of going on the warpath, and some one else desired that he should not be able to depart, he should use that song. Then the former would not be able to depart. That is the purpose of this song. It is also why it says "Let us end speaking prematurely" [na no ta A ko we ta we]. It is as if a person desirous of doing something were told, "Cease shouting before (you do something) [no ta A ko we ta no]." That is how this one song goes. Truly the way I have told about it is the way they tell of it, my friends.

And now I shall relate another song which is very sacred. It is a sacred Thunderer song. Verily this is how it goes:

The tree-men will stand upside down
When I come;
(Repeat three times.)

The tree-men will stand upside down
When I come;
(Repeat three times.)

[A tti A tti ta wa na ki ka la wa ki me te gi ne ni A ki;
Ni na lye ya ni;
(Repeat three times.)

A tti A tti ta wa na ki ka la wa ki me te gi ne ni A ki;
Ni na lye ya ni;
(Repeat three times.).]

That is half of it. And the other half is:

When you come
(Repeat six times.)

The tree-men will stand upside down;
When you come
(Repeat five times.)

The tree-men will stand upside down;
When you come;
(Repeat twice.)

[Ki na lye ya ni
(Repeat six times.)

A tti A tti ta wa na ki ka la wa ki me te gi ne ni A ki;
Ki na lye ya ni
(Repeat five times.)

A tti ʌ tti ta wa na ki ka la wa ki me te gi ne ni ʌ ki;
Ki na lye ya ni;
(Repeat twice.)]

That is the other half. This song is highly sacred, and against their religion to use. It is as if a Thunderer, whether a Kī'ckō or Tō'kān, addresses the one whom he blesses at the time he blesses him, "Now at whatever time you summon me, if I come, the trees will stand upside down." So he says to the one whom he blesses. And then it is told what one should do in case of war or if he were hated by anyone of his own people. Then he should boil something and hand it or a dog to the Thunderers. Then he would paint his body with charcoal if he were a Tō'kān; and if he were a Kī'ckō he would paint himself with white clay. Then he would address the Spirit of Fire and give him tobacco to smoke. First it would be the Spirit of Fire. Then he would call on The-one-whose-face-bulges-in-the-smoke-hole. This manitou represents the sky, the great manitou whose face bulges. After he has spoken to them he would name the person who hated him or who had angered him. Then he would name a Kī'ckō and a Tō'kān. He would name either of them. If anyone has something to say he would speak. "Now this is what is to happen to this person called N. N. This shall happen to his life." Then he would start to sing that song. While singing he would hold tobacco in his hand toward the east, I mean, toward the west. He would hold his hand open toward that direction while singing. Then the Thunderers would at once start to come. At the time the Thunderers came everything would be gone, the trees, wickiups (wigwams). And in time of war if their enemy had almost beaten them, if one had fasted he would then use that Thunderer song. Then their enemies would be blown away. But if he were a Kī'ckō he would paint himself with white clay; if he were a Tō'kān he would blacken himself with charcoal; he might be either. Then he would sing, holding tobacco in his open hand which would be directed toward the west. Then he would sing those songs. There are six of them in a set. It surely would be that way. There would be a great wind. And even to-day if anyone should try it there would be a great wind. The reason they do not do it to-day is because there are too many white people. These Indians have control of what is going to take place. So that is the purpose of these songs. But if one were to do so to-day, when (the manitou) places a war on this earth, he would not be able to kill a person because he would have already made his plans against the people. That is what is told. He would accomplish his plans for a wind. That is how it is here to-day, if one did so. It might happen in far-off places. That is the way of the songs, their songs.

When the other half of the song says, "When you come," this is the meaning. Sometimes, or any time, when there is a great wind, when the wind blows hard it is a sign that (a Thunderer) is coming. "When you come the trees stand upside down," is the meaning of the song. That is the way they are. When they use or sing the Thunderer songs they generally sing them very softly, for if they sing them very strongly there would be a great wind at once. Now these wickiups (wigwams) would not be blown over, nor these Indian dwellings, the summer houses. But only the bark houses would be unmolested when something happens. That is what is told about these songs. And these songs, it is said, will be used at the time whenever the people fight against each other. If anyone did so it would be known at the time. We, the people of to-day, think the stone houses of the white people are powerful. They are nothing at all whenever there is wind. That is how it is. The white skins will not be many whenever there is a small wind. And they do not think anything of Indians. Even if they shot at close range they would not be able to hit them if the Indians were blessed. The white man would not be able to handle his own gun. The people have often so treated their foes. That is why these Mesquakies fought against other peoples. That is how these songs are.

I end telling these songs. This is what has been said of these songs: "Do not think foolishly of these songs." These Mesquakies tell each other this. "They are going to be used again at the time when the earth is nearly at an end. At that time they will be used for the last time." That is what these Mesquakies tell each other of these songs.

When they first held gens festivals young women would never be invited; only older ones. There are all kinds of talk.

And medicines are in the sacred packs. And useful things are in tiny bundles. And fowls of the air are in the sacred packs. When Indians attack in war is when they use the fowls. They would be a little above in the air, over their enemies; only their bodies would be engaged in battle. That is what some do who have sacred packs. And those who do not have sacred packs use only that which they dreamed of. But that would only be good for one battle, not forever; it is good for one summer. Some, indeed, only use dreams. Those who have sacred packs always use them in combination with dreams. That is why their foes could not kill them. Truly what I have told on this paper is how it is, my friends. I tell about it, but no other person would tell about it. But I tell about it. That is all. I am a Kī'ckō. The end.

LIST OF WORKS CITED

Alexander, Hartley Burr. *See* Mythology of all races.

Bloomfield, Leonard. Menomini texts. Publs. Amer. Ethn. Soc., vol. xii, New York, 1928.

Boas, Franz. The Central Eskimo. Sixth Ann. Rept. Bur. Ethn., pp. 399–699, Washington, 1888.

——— Notes on the Snanaimuq. Amer. Anthrop., vol. ii, pp. 321–328, Washington, 1889.

——— Indianischen Sagen von der Nord-Pacifischen Kuste Amerikas. (Reprinted from Verh. Berliner Gessell. Anthrop., Ethn., und Urgeschichte. 1891–95.) Berlin, 1895.

——— Mythology of the Bella Coola Indians. Mem. Amer. Mus. Nat. Hist., Anthrop., vol. i, Jesup. N. Pac. Exp., vol. i, pt. 2, New York, 1898.

——— Kathlamet texts. Bur. Amer. Ethn., Bull. 26, Washington, 1901.

——— [Article] Religion. *In* Handbook of American Indians, Bur. Amer. Ethn. Bull. 30, pt. 2, pp. 365–371, Washington, 1910.

——— Mythology and folk-tales of the North American Indians. Journ. Amer. Folk-Lore, vol. xxvii, pp. 374–410, New York, 1914.

——— Tsimshian mythology. Thirty-first Ann. Rept. Bur. Amer. Ethn., Washington, 1916.

——— Kutenai tales. Bur. Amer. Ethn., Bull. 59, Washington, 1918.

——— Anthropology and modern life. New York [1928].

——— and Hunt, George. Kwakiutl texts. Mem. Amer. Mus. Nat. Hist., Anthrop. vol. iv, Jesup N. Pac. Exp. vol. iii, Leiden and New York, 1905.

——— Kwakiutl texts—Second series. Ibid., Anthrop. vol. xiv, Jesup Exp. vol. x, pt. 1, Leiden and New York, 1908.

Brinton, Daniel G. American Hero-Myths. Philadelphia, 1882.

——— The American race. New York, 1891.

——— Myths of the New World. A treatise on the symbolism and mythology of the red race of America. 3d ed., Philadelphia, 1896.

Chamberlain, A. F. The thunder-bird amongst the Algonkins. Amer. Anthrop., vol. iii, No. 1, pp. 51–54, Washington, 1890.

——— Indians of the eastern Provinces of Canada. Ann. Archæol. Rept. for 1905, App. Rept. Min. Ed. Ont., pp. 122–136, Toronto, 1906.

——— The Kootenay Indians. Ibid., pp. 178–187.

Dorsey, George A. Traditions of the Skidi Pawnee. Mem. Amer. Folk-Lore Soc., vol. viii, Boston and New York, 1904.

——— Traditions of the Arikara. Publs. Carnegie Inst. of Washington, No. 17, Washington, 1904.

——— The mythology of the Wichita. Ibid., No. 21, Washington, 1904.

——— The Pawnee: Mythology. (Part 1.) Ibid., No. 59, Washington, 1906.

———and Kroeber, Alfred L. Traditions of the Arapaho. Field Col. Mus. Publs., Anthrop. ser., vol. v, Chicago, 1903.

Dorsey, James Owen. A study of Siouan cults. Eleventh Ann. Rept. Bur. Ethn., pp. 351–544, Washington, 1894.

Duvall, D. C. *See* Wissler, Clark, *and* Duvall.

EELS, MYRON. The Thunder bird. Amer. Anthrop., vol. II, no. 4, pp. 329–336, Washington, 1889.

FRACHTENBERG, LEO J. Coos texts. Col. Univ. Cont. Anthrop., vol. I, New York and Leyden, 1913.

FRANCISCAN FATHERS. *See* VOCABULARY OF THE NAVAHO LANGUAGE.

GIBBS, GEORGE. Dictionary of the Niskwalli. Cont. N. Amer. Ethn., vol. I, pp. 285–361, Washington, 1877.

GODDARD, PLINY EARLE. The Beaver Indians. Anthrop. Papers Amer. Mus. Nat. Hist., vol. X, pt. 4, New York, 1916.

HARRINGTON, M. R. Religion and ceremonies of the Lenape. Ind. Notes and Mono., Mus. Amer. Ind., Heye Foundation, New York, 1921.

HEWITT, J. N. B. [Article] Mythology. *In* Handbook of American Indians, Bur. Amer. Ethn., Bull. 30, pt. 1, pp. 964–972, Washington, 1907.

HOFFMAN, W. J. Mythology of the Menomoni Indians. Amer. Anthrop., vol. III, pp. 243–258, Washington, 1890.

——— The Menomini Indians. Fourteenth Ann. Rept. Bur. Ethn., pt. 1, pp. 3–328, Washington, 1896.

HUNT, GEORGE. *See* BOAS, FRANZ, *and* HUNT.

JESUIT RELATIONS AND ALLIED DOCUMENTS. Travels and explorations of the Jesuit missionaries in New France, 1610–1791. Reuben Gold Thwaites, *ed.* Vols. I–LXXIII. Cleveland, 1896–1901.

JONES, WILLIAM. Fox texts. Publ. Amer. Ethn. Soc., vol. I, Leyden, 1907.

——— Notes on the Fox Indians. Journ. Amer. Folk-Lore, vol. XXIV, New York, 1911.

——— Ojibwa texts. Ed. by Truman Michelson. Publ. Amer. Ethn. Soc., vol. VII, pt. II, New York, 1919.

——— *and* MICHELSON, TRUMAN. Kickapoo tales. Publ. Amer. Ethn. Soc., vol. IX, Leyden and New York, 1915.

KROEBER, A. L. Handbook of the Indians of California. Bur. Amer. Ethn., Bull. 78, Washington, 1925.

LACOMBE, ALBERT. Dictionnaire de la langue des Cris. Montreal, 1874.

LELAND, CHARLES G. The Algonquin legends of New England. Boston, 1884.

LOWIE, ROBERT H. The Assiniboine. Anthrop. Papers Amer. Mus. Nat. Hist., vol. IV, pt. 1, New York, 1909.

——— Myths and traditions of the Crow Indians. Anthrop. Papers Amer. Mus. Nat. Hist., vol. XXV, pt. 1, New York, 1918.

——— Primitive society. New York, 1920.

——— Religion of the Crow Indians. Anthrop. Papers Amer. Mus. Nat. Hist., vol. XXV, pt. 2, New York, 1922.

——— Primitive religion. New York, 1924.

MERRIAM, C. HART. The dawn of the world. Myths and weird tales told by the Mewan Indians of California. Cleveland, 1910.

MECHLING, W. H. Malecite tales. Geol. Surv. Can., Dept. Mines, Memoir 49, Ottawa, 1914.

MICHELSON, TRUMAN. Notes on the social organization of the Fox Indians. Amer. Anthrop., n. s. vol. 15, no. 4, pp. 691–693, Lancaster, 1913.

——— The mythical origin of the White Buffalo dance of the Fox Indians. Fortieth Ann. Rept. Bur. Amer. Ethn., pp. 23–289, Washington, 1925.

——— The autobiography of a Fox Indian woman. Ibid., pp. 291–349.

——— Notes on the Fox society known as Those Who Worship the Little Spotted Buffalo. Ibid., pp. 497–539.

——— A Sauk and Fox sacred pack. Bur. Amer. Ethn., Bull. 85, pp. 51–96, Washington, 1927.

MICHELSON, TRUMAN. A sacred pack called A'penäwänä'A belonging to the Thunder gens of the Fox Indians. Ibid., pp. 97–116.

——— A sacred pack called Sāgimā'kwäwA belonging to the Bear gens of the Fox Indians. Ibid., pp. 117–159.

——— Notes on the Buffalo-head dance of the Thunder gens of the Fox Indians. Bur. Amer. Ethn., Bull. 87, Washington, 1928.

——— Observations on the Thunder dance of the Bear gens of the Fox Indians. Bur. Amer. Ethn., Bull. 89, Washington, 1929.

——— *See* JONES, WILLIAM, *and* MICHELSON.

MOONEY, JAMES. The Ghost-dance religion and the Sioux outbreak of 1890. Fourteenth Ann. Rept. Bur. Ethn., pt. 2, Washington, 1896.

——— Myths of the Cherokee. Nineteenth Ann. Rept. Bur. Amer. Ethn., pt. 1, Washington, 1900.

MYTHOLOGY OF ALL RACES. Vol. x, North American, by Hartley Burr Alexander. Boston, 1916.

NELSON, EDWARD WILLIAM. The Eskimo about Bering Strait. Eighteenth Ann. Rept. Bur. Amer. Ethn., pt. 1, Washington, 1899.

PARSONS, ELSIE CLEWS. Micmac folklore. Journ. Amer. Folk-Lore, vol. 38, pp. 55–133, New York, 1925.

PETITOT, EMILE. Traditions Indiennes du Canada Nord-Ouest. Alençon, 1887.

RADIN, PAUL. Religion of the North American Indians. Journ. Amer. Folk-Lore, vol. 27, pp. 335–373, Lancaster and New York, 1914.

——— The Winnebago Tribe. Thirty-seventh Ann. Rept. Bur. Amer. Ethn., Washington, 1923.

——— Literary aspects of Winnebago mythology. Journ. Amer. Folk-Lore, vol. 39, pp. 18–52, New York, 1926.

——— *and* REAGAN, A. B. Ojibwa myths and tales. Journ. Amer. Folk-Lore, vol. 41, pp. 61–146, New York, 1928.

REAGAN, A. B. *See* RADIN, PAUL, *and* REAGAN.

SATTERLEE, JOHN V. *See* SKINNER, ALANSON, *and* SATTERLEE.

SKINNER, ALANSON. Observations on the ethnology of the Sauk Indians. Bull. Pub. Mus. Milwaukee, vol. 5, no. 1, Milwaukee, 1923.

——— The Mascoutens or Prairie Potawatomi Indians. Bull. Pub. Mus. Milwaukee, vol. 6, no. 1, Milwaukee, 1924.

——— Traditions of the Iowa Indians. Journ. Amer. Folk-Lore, vol. 38, pp. 425–506, New York, 1925.

——— Ethnology of the Ioway Indians. Bull. Pub. Mus. Milwaukee, vol. 5, no. 4, Milwaukee, 1926.

——— Sauk tales. Journ. Amer. Folk-Lore, vol. 41, pp. 147–171, New York, 1928.

——— *and* SATTERLEE, JOHN V. Folklore of the Menomini Indians. Anthrop. Papers Amer. Mus. Nat. Hist., vol. XIII, pt. 3, New York, 1915.

STEVENSON, MATILDA COXE. The Sia. Eleventh Ann. Rept. Bur. Ethn., pp. 3–157, Washington, 1894.

SWAN, JAMES G. The Haidah Indians of Queen Charlotte's Islands, British Columbia. Smithson. Cont. to Knowl., no. 267, Washington, 1874.

SWANTON, JOHN R. Social condition, beliefs, and linguistic relationship of the Tlingit Indians. Twenty-sixth Ann. Rept. Bur. Amer. Ethn., pp. 391–485, Washington, 1908.

——— Tlingit myths and texts. Bur. Amer. Ethn., Bull. 39, Washington, 1909.

——— [Article] Taboo. *In* Handbook of American Indians, Bur. Amer. Ethn., Bull. 30, pt. 2, pp. 665–666, Washington, 1910.

——— [Article] Thunderbird. Ibid., pp. 746–747.

SWANTON, JOHN R. Social organization and social usages of the Indians of the Creek Confederacy. Forty-second Ann. Rept. Bur. Amer. Ethn., pp. 23–472, Washington, 1928.

——— Myths and tales of the Southeastern Indians. Bur. Amer. Ethn., Bull. 88, Washington, 1929.

TEIT, JAMES. The Thompson Indians of British Columbia. Mem. Amer. Mus. Nat. Hist., Anthrop. vol. I, Jesup N. Pac. Expd. vol. I, pt. 4, New York, 1900.

——— The Lillooet Indians. Ibid., Anthrop. III, Jesup Expd. II, pt. 5, Leiden and New York, 1906.

——— The Shuswap. Ibid., pt. 7, Leiden and New York, 1909.

——— Pend d'Oreille tales. Ed. by Franz Boas. Mem. Amer. Folk-Lore Soc., vol. XI, pp. 114–118, Lancaster and New York, 1917.

THWAITES, REUBEN GOLD. *See* JESUIT RELATIONS.

UHLENBECK, C. C. Original Blackfoot texts from the Southern Peigans Blackfoot Reservation, Teton County, Montana. Verh. Konink. Akad. v. Wetenschappen te Amsterdam, Afdeeling Letterkunde n. r. Deel XII, no. 1, Amsterdam, 1911.

VOCABULARY of the Navaho language. Vols. I-II. The Franciscan Fathers, Saint Michaels, Ariz., [1912].

WARD, DUREN J. H. The Meskwaki people of to-day. Iowa Journ. Hist. and Polit., vol. IV, pp. 190–219, Iowa City, 1906.

WATERMAN, T. T. The explanatory element in the folk-tales of the North American Indians. Journ. Amer. Folk-Lore, vol. XXVII, pp. 1–54, New York, 1914.

WINTEMBERG, W. J. Representations of the Thunder Bird in Indian Art. 36th Ann. Archæol. Rept. 1928, App. Rept. Min. Ed. Ont., pp. 27–39, Toronto, [1929].

WISSLER, CLARK. The Blackfoot Indians. Ann. Archaeol. Rept. for 1905, App. Rept. Min. Ed. Ont., pp. 162–178, Toronto, 1906.

——— The American Indian: An introduction to the anthropology of the New World. 2d ed. New York, 1922.

——— *and* DUVALL, D. C. Mythology of the Blackfoot Indians. Anthrop. Papers Amer. Mus. Nat. Hist., vol. II, pt. 1, New York, 1909.

WRIGHT, ARTHUR. An Athabascan tradition from Alaska. Jour. Amer. Folk-Lore, vol. XXI, pp. 33–34, Boston and New York, 1908.

INDEX

Page

Bags, woven, showing thunderbird designs 58
Bear, John—
a Kī'ckō 1
characterization of 5
mention of 15
Bear gens—
mention of 101
other name for 2
Blessings—
conferred by manitous 23, 25, 27, 166
enumerated 31, 33, 35, 63, 75, 77, 79, 81, 83, 85, 87, 89, 91, 105, 109.
Brown, Tom, translation made by 47
Buffalo dance of Bear gens—
details of 9–35
diagram of 7
Buffaloes, supernatural—
blessings by 27, 29
names of 2
reference to 13, 27, 31, 33, 35
Catamenial custom 2
Ceremonial attendants, duties of 4, 9, 11, 21, 145, 148
Ceremony, details of 93–109
Confession, as atonement for sin 58
Customs, change in 150
Dirty Little Ani, coordinated with gentes 3
Dogs—
ceremonial eating of 11,21,101,151
ceremonial killing of 9, 151
offered as sacrifice 58, 91, 99
Dual divisions—
ceremonial position of 2, 145, 146
paints used by 148, 149, 175
rivalry of 65
Eating contest 58, 97, 99, 145

Page

Ethics and religion—
connection between, among the Crow 56
connection between, among the Fox 56
Fasting—
custom of 65, 67
power obtained by 63, 157, 163, 165
Feathered gens—
reference to 119
See also Thunder gens.
Feathers, ceremonial use of 3, 11
Festival, summer—
details of 61–109
diagram of 57
Fine Cloud. *See* Lightning Mouth.
Flood, story of 130
Flute, ceremonial use of 15, 19
Food, varieties of, served at ceremony 23
Food bowls, overturned during ceremony 19
Formulas, use of 48
Four, the ceremonial number 2, 11, 15, 19, 95, 97, 145, 149, 151
Gens, exogamy of 149
Gens festival, invitations to 9
Gentes—
fed in ceremonial order 19
reciprocal relations of 2, 3, 9
Gentle Manitou—
reference to 103, 152
the creator 23, 172
Great Manitou, reference to 35, 87, 107
Great sacred pack, custodianship of 121
Green Buffalo dance—
custom of 2
instituted by Wolf gens 2

Page

He-who-lies-with-his-face-in-the-smoke-hole—
reference to 13, 19, 27, 63, 93, 95, 99, 152
sky represented by 175
various designations of 49
Informant—
name of, withheld 1
reliability of 1
Joking relationship 3
Kiyana, A., mention of 47
Kwä'tā^{D}tcī'a, characterization of 5
Leaf, John—
ceremonial attendant 4, 9, 11, 17
characterization of 4
head dancer 17
member of War Chiefs gens 1
mention of 9, 11, 19
Legend. *See* Origin legend.
Lightning Mouth, reference to 67, 69
Lincoln, Harry—
assistance rendered by 6, 47
mention of 50
Linguistic notes 36–41, 110–116, 126–128, 173
Manitou—
evil, name for 119
of the fog 159
of the wind 159
See also Gentle Manitou; Great Manitou; He-who-lies-with-his-face-in-the-smoke-hole; Spirit of Fire.
Marriage taboo 149
Members of organization, list of 50
Membership, interlocking 50
Mortuary customs 129, 154
Mother-of-all-the-earth, mention of 160, 163
Music. *See* Songs.
Myths—
ritualistic origin 103–107
unorthodox 48
See also Origin legend; Origin myth.
Names—
change of 49, 67
of members of Great Sacred Pack of Thunder gens 50
of those forbidden to eat 153–154

Page

Ni'pā'kenäwa, mention of 17
Oak leaves, ceremonial use of 17
Old Bear, Lucile, characterization of 5
Orchard, W. C., acknowledgment to 58
Orientation 19, 97, 151
Origin legend, ritualistic 61–93
Origin myth—
unusual 48
variant 119–125
Pa'citōnīgwa—
characterization of 4
speech made by 1, 23–35
the speaker 4, 13, 23
Pack, sacred. *See* Great sacred pack; Sacred pack.
Panthers, giant underworld, concept of 55
Peters, Jim, characterization of 4–5
Peters, Sam, text written by 47, 48
Poweshiek, Horace, translation by 47, 48
Religion and ethics—
connection between, among the Crow 56
connection between, among the Fox 56
Rock Spirits, reference to 73, 105
Sacred pack—
contents of 121–123
of Thunder gens 47–109
ownership of 145
stories connected with 125
story of the maker of 137–150
supposed power of 123
traditional origin of 129–137
tying of 147
See also Great sacred pack.
Sacrifice, as atonement for sin 58
Sä'säginō'kwä'a—
characterization of 5
mention of 17, 19
Short Tails, name for Bear gens 21
Sin—
bibliographic references to Indian concept of 56–58
Fox concept of 56
Slick, Sam—
characterization of 5
member of the "Dirty Little Ani" 1
part taken by, in ceremony 21

Page

SNAKE, HORNED, distribution of concept of 55–56
SONGS—
gens festival and wailing 154–176
of the festivals 15, 17, 19, 101, 103
purpose and meaning of 155–176
ridicule of, forbidden 165
sacred 161–162
taboo against using 161, 162
used by prisoners 161
whereby chief may be slain 165
SPEAKER, member of Bear gens 103
SPEECH IN CEREMONY 13, 151–153
SPIRIT OF FIRE—
reference to 19, 27, 61, 63, 69, 93, 95, 99, 152, 175
speech to 13
tobacco offered to 91
SPIRIT OF WAR, mention of 167
SPIRIT OF WARFARE AND DEATH, mention of 160
TÄPA'CĪTA, custodian of packs 167, 173
TETEPĀ'CA, custodian of buffalo head 173
TEXT, incomplete 2
THUNDER-BEINGS, distribution of concept of 54–55
THUNDER-BIRD—
bibliographic references to 52–53
distribution of concept of 51–54

Page

THUNDER GENS—
great sacred pack of 48
story of origin of 128–129
See also FEATHERED GENS.
THUNDERERS, FOX—
assigned to dual divisions 99, 152
bibliographic references to 51, 52
located in the four quarters 151
offerings to 153
why worshipped 150–154
TOBACCO—
as an offering 91, 99
ceremonial use of 11, 31, 65, 69, 151, 175
TREE MEN. *See* TREE SPIRITS.
TREE SPIRITS, reference to 71, 105, 107
WAILING, causes of 29, 31, 69, 71, 73, 75, 77, 79, 81, 83, 85, 89
WÂPA'SAIYA, mention of 127
WAR CHIEFS GENS, mention of 101
WĪ'SA'KÄ'A—
gives instruction 173
initiates fasting 172
WOMEN, part taken by, in ceremony 23
YOUNG BEAR, GEORGE—
characterization of 5
mention of 15

COLLEGE OF THE OZARKS LIBRARY
CLARKSVILLE, ARKANSAS

104

COLLEGE OF THE OZARKS LIBRARY
CLARKSVILLE, ARKANSAS

08-DIB-540